
FIFTY YEARS

A HISTORY OF SAINT JOHN'S
CHURCH IN DETROIT MICHIGAN
BY WILLIAM FREDERIC FABER
RECTOR

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BY WILLIAM FREDERIC FABER
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PREFACE

The preparation of a History of St. John's Church has been to the writer a privilege which he has appreciated more and more as he proceeded with his self-imposed task. Some review of the half-century was unavoidable, in connection with any celebration of a semi-centennial anniversary; the preservation in print of whatever historic discourse might be written for the occasion, would naturally be suggested. But it seemed to the Rector that the story of St. John's, from its very birth, possessed features so striking and unusual, as to entitle it to a form more dignified than that of a pamphlet publication. The Vestry were agreed with him in this, and gladly assumed the responsibility of publishing a book if he would write it.

And here, produced under the pressure of very limited time, in the face of manifold conflicting claims of parochial duty, the book comes to its readers in the midst of the commemorative services and festivities of the Church, voicing with them thanksgivings and congratulations. For six weeks the parish has been sadly neglected, while day in and day out the pastor has busied himself with records instead of visitations. Now that the cold type has fixed it, no one will wish more sincerely than he that the task had been

better done; but no other hand, he ventures to say, would have set down with more grateful or reverent affection than his the story of these Fifty Years.

It is inevitable that some will ask, "Why so much space given to this?"—and others as quickly, "Why no mention of that?" To the latter we reply, It was with great regret that so much which was worthy of record and would have been interesting to read, it was found necessary to omit for lack of space. To the former our answer must be, History is more than chronicle; some events are greater than others: which they are, and how much, and why, it is the office of the interpreter, that is, the historian, to set forth. Whoever approaches such a task will do so with certain ideals and standards; with a certain bias, if you will. To the present writer the significance of the unique story of St. John's seems to lie in a consistent loyalty to devout and serious aims; a sense of responsibility to the Head of the Church for carrying out His designs in every part and detail of His Institution; a sense, too, of the unfailing Presence and Help of Him who both commands and gives ability to perform. He does not think he has read his own mind into the story; he feels confident that whoever follows him through the succeeding chapters will come with him to an uplift of devotion and a new gladness of service.

In the preparation of this History we have drawn upon the Parish Register, 8 volumes; Records of Services, 3 volumes; Vestry Records,

2 volumes; Journals of the Diocese of Michigan, 1859 to 1909; Year Books for 1885, 1887, 1888, 1889, 1891-2 (no others appear to have been issued); files of St. John's Parish Chronicle, 1901-5, 1906-9 (of those issued by Bp. Worthington none appear to be extant); Minute Books of the various Societies; History and Directory of the Churches of Detroit, Michigan, 1877; Annals of St. Paul's Church, Detroit, Michigan, by Rufus W. Clark, D. D., 1904; and various Memorials, monographs, and newspaper clippings. To the valuable written memoranda of Mr. Charles H. Vernor, reference is made in the text.

The writer begs to acknowledge his indebtedness to those who have kindly loaned him documents, and those who have helped him with their personal recollections. His greatest debt is to his beloved associate, the Reverend R. T. W. Webb, whose assistance at every point has been invaluable. Appendix G is entirely his work.

W. F. F.

ST. JOHN'S RECTORY,
Detroit, Michigan.
SS. Simon and Jude, 1909.

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FIFTY YEARS

CHAPTER I

A WORK BEGUN IN GOD

“Dear old St. John’s” is a familiar phrase on the lips of many in Detroit and far beyond. From it one might infer a very venerable age. It is, in fact, less than fifty years since the cornerstone of the Church was laid, just fifty since the Chapel was built, and less than fifty-one since the first meeting was held to discuss the feasibility of organizing the parish.

Half a century ago Detroit, we are told, had a population of fifty thousand. Of these, some five thousand were living north of the Grand Circus Park. This part of our city was growing rapidly; in ten years its population had increased five-fold.

To tell the story of St. John’s, we have no occasion to go back to the pioneer days of missionaries from the “Venerable Society” in the mother country. For a full quarter of a

century the Episcopal Church had had here (though this was still a "Territory") its Diocesan organization; in Detroit there were three active and flourishing parishes—St. Paul's, Christ Church, and Mariners—not to mention St. Matthew's, which for a time disappeared and was later revived, and St. Peter's, which was just beginning. The three older parishes were taxed to their utmost to provide for those who desired their ministrations. St. Paul's had been successively enlarged, removed, and rebuilt; in Mariners' it was often impossible to seat those who applied to become members of its congregation. In a word, we may assume the existence, and the full and active organization of the Church in Detroit as background for our story.

On Monday evening December 6, 1858, Mr. H. P. Baldwin—Junior Warden in St. Paul's since 1846, and advanced to Senior Warden the preceding Easter—brought together in his home on Woodward Avenue above George Street (now High Street West) twenty-one of his neighbors, to discuss with them the formation of a new parish. Mr. Baldwin had removed to his present home in 1855, and had realized more and more the

urgency of planting the Church in this rapidly growing neighborhood. Frequently he had pressed it upon the Churchmen of the city. When, in the spring of 1858, Mr. Cargill offered for sale his property at the corner of High Street, occupied by a brick residence, Mr. Baldwin at once purchased it, for \$12,000. When, therefore, he invited these gentlemen to a meeting in his house, it was not for the exchange of expressions as to the necessity or the desirability of a new venture, for the creation of a sentiment to result at some future day in an actual undertaking. He offered a splendid piece of ground, 125 feet on Woodward Avenue and 175 feet on High Street, for the site of a church, a chapel, and a rectory; further, he had obtained plans for these three buildings, which contemplated the removal of the residence on the corner, to admit of putting the church there --although his first thought had been to use the residence for the rectory. Moreover, he pledged \$1,000 toward the chapel, and a brick rectory to be built entirely at his own expense on the south side of the lot, provided a subscription of \$7,500 in all could be raised to erect the chapel.

The whole action was characteristic of the

man. Not only the immense generosity, but the tenacity of purpose, the careful elaboration of plans, the promptness and decision in execution, the readiness to rise to the best though it led to still greater expenditure and even sacrifice, the wisdom in leadership which used princely liberality to stimulate proportionate liberality in his fellows.

This first meeting was speedily followed by another. One week later, at the same place, reports were received, and action taken, the Rt. Rev. Samuel A. McCoskry, D. D., D. C. L., Bishop of Michigan, presiding. The subscription committee showed pledges amounting to \$7,600. Articles of Agreement were drawn up, and signed by twenty of those present; the day following five more names were added.* St. John's was organized.

The new organization, it will thus be seen, was not a "mission." While many of the communicants who then and soon after came into it were from St. Paul's, a large number came from Mariners'; some from Christ Church; some from parishes in other places in this country; and not a

*See Appendix A. Eighteen of those present at the first meeting signed the Articles.

few were "admitted," having been confirmed in the old country. The larger portion by far soon came from the Confirmation classes, which drew in many who had been reared in other faiths or in none.

But this is anticipating.

The Articles of Agreement being thus signed, attested, and duly recorded, the first parish meeting was held on St. John's day, December 27, 1858, for the election of a Vestry. Those chosen were: Henry P. Baldwin, John Roberts, B. G. Stimson, John M. Reilly, A. Richmond, George W. Rose, George S. Swift, Dr. William Brodie, George C. Jones, and John W. Strong; Messrs. Baldwin and Roberts were made Wardens; Mr. Stimson, Secretary; Mr. Rose, Treasurer. The same evening the plans of Messrs. Jordan and Anderson were formally adopted; a Building Committee was appointed and instructed to proceed.

Five weeks later the contract was awarded to Messrs. Chapoton and Shearer for \$6,492. The cornerstone was laid by Bishop McCoskry on Tuesday afternoon, April 19, 1859, with nine other clergy present. It may interest the clerical reader to be told

that "the service used was that given in Bishop Hobart's *Clergyman's Companion.*"

No Rector had as yet been found, though a committee was actively engaged in the search. At a meeting of the Vestry the twenty-ninth of June a call was voted the Reverend William E. Armitage, Rector of St. Mark's, Augusta, Maine. The Senior Warden was instructed to visit him, and invite him to come at the expense of the Vestry to Detroit to look the field over. This was done; Mr. Armitage in September sent his acceptance, to begin his labors a month later, with a salary of \$1,200 and the use of the Rectory.

And now the Chapel was nearing completion. Two meetings were held in the Sunday School room of St. Paul's and one in the unfinished Chapel, "to practise in congregational singing," on which very rightly great stress was laid; and on Thursday morning, November 17, 1859, the congregation assembled for the first time for their common worship, on the occasion of the Consecration of St. John's Chapel. With the Bishop and the Rector were twelve other clergy; the Senior Warden presented



GOVERNOR BALDWIN

the "Instrument of Donation and Request to Consecrate;" the Rector read the "Sentence of Consecration;" the Bishop preached from Ephesians 5:32, "I speak concerning the Church;" in the Holy Communion, the first of so many celebrations at that beloved altar, the Bishop was assisted by the Reverend Rufus Murray, of Mariners' Church. At Evening Prayer the same day, the Rector ministered the first Baptism in the parish, to Louis Alden Grelling. Thirteen boys had been trained and organized into a choir, which sang at both these services; one of these boy choristers is in the parish today, a faithful communicant, and an honored officer of the Diocese.

It may be imagined with what gratitude the Rector preached, and the new congregation heard, his first sermon, the next Sunday morning, from the text, Psalm 100:4, "O go your way into His gates with thanksgiving, and into His courts with praise." In the afternoon of the same day, November 20, 1859, a Sunday School was organized. Its first enrollment, preserved for us by Mr. Charles H. Verner, who was one of those participating in the organization, was of twenty-eight officers and teachers, and one

hundred thirty-six scholars. Mr. H. P. Baldwin was made Superintendent; Mr. Elias Hewitt, Secretary; Mr. Lewis L. Tiffany, Librarian.

The following night was set for pew rental. It was stormy, and there was no little apprehension as to the outlook. But the people came; all the seats were taken, and some twenty applicants could not be accommodated; the rentals summed up \$2,033, a comfortable guaranty for the maintenance of the parish.

But the situation presented at once a problem which in the anticipation of all had been postponed to a more or less remote future. Evidently, the Church must be built now, not some years hence.

With the same characteristic promptness that had marked the enterprise thus far, at a Vestry meeting the following Monday night, November 28, these resolutions were adopted:

"Resolved that in view of the fact that every seat in the Chapel is already rented, and that there is a large demand for additional seats, it is desirable that efforts should be made for the immediate erection of a Church seating about one thousand persons.

"Resolved that a subscription paper for this purpose be prepared and circulated, and that as soon as \$10,000, in addition to the \$17,000 offered by Mr. Baldwin, be obtained, the Vestry will feel authorized to take steps for the erection of the Church."

What was this new "offer" of Mr. Baldwin's? The following letter will explain:

"Detroit, Dec. 31st, 1859.

"To the Rector, Wardens and Vestry of St. John's Church:

"Gentlemen—The last of the bills for the erection and furnishing of St. John's Chapel having been paid by the Treasurer, his account is now settled and presented to you for your acceptance and approval. The following is the present condition of the parish. You own one of the most beautiful lots in our city for Church, Chapel and Rectory.

Cost of lot,	\$10,000.00
--------------	-------------

Cost of Rectory, a substantial and commodious building,	7,196.06
--	----------

Cost of the beautiful stone Chapel, completely furnished,	10,576.21
--	-----------

Total cost of Lot, Chapel and Rectory,	\$27,772.27
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"It was from the first my intention to defray the whole cost of them, as a thank offering to GOD, for His goodness to me through all my

life. I have, therefore, purchased eight 8 p. c. coupon bonds of the Michigan Central R. R. Company, of \$1,000 each, at a cost of \$7,725, which I present to the Vestry as the commencement of a fund for the erection of a large and substantial stone church edifice. The cost of the bonds a little more than covers the amount received from all subscriptions, excepting my own, that amount being, as will be seen by the Treasurer's report, \$7,205.50. The blessing of Heaven has evidently thus far rested upon our new parish, let nothing be lacking on our part to insure its continuance.

"Very truly yours,

(Signed) H. P. BALDWIN."

Comment upon this letter would be superfluous. In its absolute simplicity, it reveals a great soul, before which one stands in reverent admiration. What a legacy, this epistle, to the parish founded by its writer!

Mr. Baldwin had previously offered, in addition to this, \$10,000 toward the new Church. In all, subscriptions amounting to \$27,400 were reported at the Vestry meeting of January 5, 1860. Resolutions were adopted to proceed without delay.

January 23, plans by Jordan and Anderson were adopted, subject to future minor

modifications. On April 12, proposals having been invited, the bids of Thomas Fairbairn for mason work, for \$24,100, and of James Shearer and Brother for joiner's work, for \$11,480, being the lowest, were accepted. Subscriptions now stood at \$29,765; this was manifestly inadequate, as all the interior furnishings would make an additional item of some \$13,000, bringing the total expected cost up to say, \$49,000. Reductions were discussed and soon dismissed. The Senior Warden then doubled his subscription, and every member of the Vestry immediately did the same. There was no thought of failure; they simply would build the Church, and make it what it ought to be.

The next month, May 13, 1860, the first Confirmation was held. The class numbered twenty-six. The Rector records "the very general and hearty interest in the parish, with which these 'first-fruits' were offered to the Lord. The Lenten season, with daily services, and frequent services and lectures through Easter-tide, seemed to have been blessed in the earnestness of most, if not all, of the candidates, as well as in their number."

The Diocesan Convention met in Detroit a few weeks later, and afforded a very fitting occasion for the laying of the corner-stone of the new Church. On June 6 the Bishop of the Diocese, with the Rector and thirty other Clergy, the lay deputies to the Convention, the Vestries of the city parishes, and a large number of the people, assembled, and in spite of a drenching rain, performed the solemn office as appointed; omitting, however, the addresses which had been expected. These inopportune down-pourings have often befallen St. John's folk when they had something particularly important for which they desired fair weather; so that it was once remarked by one of them "We should have been called 'St. John Baptist's Church'!" On this present occasion, the Rector records in his "History" prefixed to our oldest Parish Register, "it was agreed to look upon the drenching rain as a promise of 'the showers of grace'."

With the customary deposits in the corner-stone there was a document of which the full text will be found in Appendix B. It may be entirely the work of the Rector, or it may have been of composite authorship: the present writer has no means of ascer-

taining. The copyist, Gen. Henry R. Mizner, still survives, a communicant in St. John's; and many of the readers of these pages will recall his reminiscences of that great day, and of this "Declaration." It deserves immortality. Some of its utterances would dignify a Pastoral from the House of Bishops; while its pathetic pleadings for the steadfastness of ministers and people in generations to come breathe the same spirit of august solemnity and tender heart-searching as the Ordinal in the Prayer Book. Much occupied as they were in those days with "things temporal" in the parish, this Declaration gives clear evidence that the builders of St. John's always made "things spiritual" their great concern.

It is set down again, in the same firm round hand of the first historian, young "Mr. Armitage"—as he then was—that "through the winter of 1860-61.....the women of the parish met weekly at the Rectory for work for the poor." With the opening of the following winter, November 10, 1861, "the house 166 Clifford Street was hired by the Rector and the rooms were given to needy families and persons, reserving the two parlors, as they had been,

for a place of meeting for the women of the Church weekly, for their charitable work. A ‘Mothers’ Meeting’ was commenced in the same place, on Thursday evenings, under the charge of Mrs. John Roberts and Mrs. John F. Terry. And it being found that the poor were much preyed upon in obtaining provisions on the orders of the city Poor Master, a stock of groceries was laid in, and an arrangement made with that officer, to furnish, on his order, provisions to those who attended the Mothers’ Meeting.”

Here was “institutional work” on a considerable scale, in full operation two years after the opening of the Chapel.

The building of the Church had gone on, without interruption, since ground was first broken for it April 16, 1860. Unavoidable delays toward the last brought its entire completion so near Christmas that it was feared the attendance of Clergy at its consecration would be small. Nevertheless, when the day and hour arrived, Thursday forenoon, December 19, 1861, there formed a procession containing two Bishops and twenty-three other Clergymen; the Rt. Rev. George Burgess, D. D., had come from

Maine to preach the sermon; two of the Canadian Church had come over to join with their brethren from remote parts of the Diocese, and with those in Detroit; one had journeyed from Buffalo. The daily press, in reporting the service, gave the full text of Bishop Burgess' sermon, from St. Matthew 23:8, "One is your Master, even Christ, and all ye are brethren."

The Vestry at their next meeting, on the last day of the year, passed resolutions which may well claim a place in this narrative. It was "Resolved that the Vestry, conscious that 'except the Lord build the house, their labour is but lost that build it,' would enter on their records their sense of the good hand of the Lord, which has been upon them, prospering the handiwork of the builders of their new church, saving them from loss of life, and accident of every kind, permitting them to continue the work with hardly a delay, causing all things to work together to the speedy occupancy of the building; and also their desire and prayer that the church thus erected, being consecrated to His service, may never cease to sound with His praises for these and for all His inestimable mercies."

Then follow resolutions of thanks and appreciation to the architects, and to the contractors; and in conclusion, this:

"Resolved, that the hearty thanks of the Vestry be tendered to the Rt. Rev. Bishop of Maine, first, for his kindness in undergoing so long a journey, at the most unfavorable season, to be present at the Consecration of St. John's Church; and secondly, for his valuable sermon, of which they would take the liberty to say that it was not only appropriate to the solemn occasion, but also that it gratified them by its clear and forcible statements of those views of a parish which it is their earnest hope to see in practice among the members of the Church."

So deep was the impression left by the Bishop's words, that they passed this extraordinary resolution:

"Resolved that the said sermon be entered in full on the records of the Vestry;" and the sermon is written out entire, after the above minute, in a close hand, occupying fully fourteen folio pages.

It is also worthy of note that on the evening of the day of consecration, the service was made a "Missionary Service,"

the Bishop of the Diocese presiding, and the Bishop of Maine and the Rev. Messrs. Kelly and Taylor making addresses.

The Church, to be consecrated, must, of course, be entirely free from debt. The Treasurer's account shows its cost to have been, for building, \$39,959.76; for furnishing \$8,752.65; a total of \$48,512.41—a sum considerably in excess of that first contemplated, two years before; but it had all been met. At the following Easter, the Treasurer's report showed \$51,829.90 contributed by the congregation for all purposes, the preceding twelve-month. For the three fiscal years then completed the total was \$84,259.61.

The "History" written in the Parish Register by Bishop Armitage continues but little further, after his full account of the early days of the building and consecration of Chapel and Church. We have drawn upon it freely, for after a comparison with Convention Journals, Vestry Records, and all other available documents, we find, whenever we return to it, that it gives us after all the clearest understanding of this period. He notes, for instance, his inauguration of a "solemn penitential service"

for New Year's Eve; his marking of "Independence Day," July 4, 1861, with a Morning Service, "for the first time in this city, it is believed;" his courses of lectures at various times, to instruct his people in the Prayer Book, the teachings and the usages of the Church—for a large proportion of his flock had come in from the outside; his "teachers' training class," as we should now call it; his instituting "the good custom of sending Christmas dinners to the poor," December 25, 1861; the gift of a beautiful font, costing \$200, by the children of the Sunday School, and in addition, \$91 to Missions, that same Christmas. These and other like items, all of great interest in the light of our later experience, are set down with an affectionate care evident in every stroke of the pen, yet always concisely and in good taste. For 1862 there were but four entries; for 1863, two; for 1864, two; and therewith ends the chronicle written by the first Rector of St. John's, although he was in Detroit through the year 1866. One reason for the meagreness, and then the breaking-off of the narrative, lies upon the surface: St. John's was now pursuing the even tenor of its way, and

for months together there was little out of the ordinary to record. The methodical "Record of Services," and the careful entries of the "Parish Register," supplemented by the "Vestry Minutes," furnish the data for the story as it goes on. And they serve, without need of comment, simply to emphasize that the congregation, as it had begun, so grew, and waxed strong, and "abounded more and more."

But there may have been another reason for the cessation of these entries. The Rector's health began to suffer. When first he, or others, became aware of it, does not appear. On May 12, 1863, he was "prostrated by a serious illness, which prevented his working until October 4." By his and the Vestry's faithful arrangement no service, no department of the Church's work, was permitted to suffer interruption; temporary supplies were secured, and by and by regular assistants. There is reference to the fidelity of these men; and it needs no reference to assure us of the fidelity of a loyal, affectionate and united people, who strove, whether he were present or absent, to fulfil their Christian duty as he had taught them.

So he completed seven years, years broken

somewhat, toward the last, by absences for his health,—during which absences he often sent them loving messages of his personal interest in them and of his intense solicitude for the spiritual well-being of his charge—seven years of unbroken progress and prosperity for the parish. He declined flattering calls, and remained until he was elected Assistant Bishop of Wisconsin, when he resigned, October 1, 1866. On December 5, 1866, the Church again witnessed a memorable service. Ten Bishops and sixty-three other Clergy assembled to take part in the consecration of the Rector to the Episcopate. The venerable Jackson Kemper, the great pioneer missionary, was then the Presiding Bishop. With him, taking part in the laying on of hands, were McCoskry of Michigan, Lee of Iowa, Whipple of Minnesota, Talbot of Indiana, Coxe of Western New York, Clarkson of Nebraska, Kerfoot of Pittsburgh, Cummins of Kentucky, and Cronyn of Huron, Canada. "The music was hearty and admirable, and the immense congregation were attentive and apparently impressed deeply by the solemnities, through the four hours they continued. All circumstances seemed to combine to make this a

memorable service to all who were present.” These are his own words, concluding the full entry of the participants in the function, and the detailed account of the part taken by each one assisting in the chancel, as was his custom. On December 23 he confirmed the last class prepared by him, in number thirty, entering their names in his own hand upon the Register; his last writing in that book. In a little less than seven years from that day his body was borne into that Church, which he loved as he could love nothing else on earth; and a congregation that could never forget him, assembled to “mourn and lament his sudden and unexpected death” and yet “in fullest confidence that he would receive his reward among those that ‘turn many to righteousness and who shall shine as the stars forever and ever.’” “Between him and us,” so we read again in the minutes of the Vestry, “there sprang up a mutual attachment having a depth and strength very unusual between a pastor and his people and rarely equalled.”

The elevation of its first Rector to the Episcopate marks the conclusion of a rather clearly defined period in the history of St. John’s. Not only could no later Rector ever

be to them as their first one had been; but the unique conditions and experiences of those first years, due to the spirit which animated the leaders and soon communicated itself to the whole body, mark it off as a kind of heroic age. A certain exaltation is perceptible again and again which no serious reader of these early chronicles will interpret as due to the intoxication of success. They began, and set their minds to continue, all their works "in God," as a favorite Collect has it; and they felt assurance that it was His "most gracious favor and His continual help" that directed and furthered them.

There was a great reverence for the old ways of the Church, a profound loyalty to her Faith and Order; a zeal, not so much to approve themselves better than those who walked not with them, as rather to enrich her, to make her indeed the centre of abundant and joyous life for themselves and for the community. With the psalmist they might have said, "All my fresh springs shall be in thee!" Their churchmanship was high, vital, inclusive.

There was a very real sense of brotherhood among them. They were not so numerous, it is true, that the individual could be lost if



WILLIAM EDMOND ARMITAGE, FIRST RECTOR

he did not keep himself in evidence, or not missed if he failed to appear in his place and do his part. But there was, aside from this, a real solicitude for helpful fellowship; for those who were unfortunate or in distress, there was real concern, and there were active measures, as we have seen, for their relief.

The first report to the Convention, after the congregation had worshipped for six months in the Chapel, showed 140 communicants; 65 baptized, 27 confirmed. The Sunday School, which as we have seen began with 28 teachers and officers and 136 scholars, grew rapidly; in June 1861 it reported 451 enrolled; in 1866, 727. The number of communicants reported in 1866 was 506; 111 had been baptized, 64 confirmed. These figures also show that the growth of St. John's was not due solely or chiefly to the migration of communicants transferred to it. The year's contributions for objects within the parish had been \$2425.19; within the diocese, \$2453.96; exterior to the diocese, \$1412.88. This is from Bishop Armitage's last parochial accounting. He says: "The Rector is thankful to report that the parish is united and prosperous, and that the past year has developed the working power of the people, perhaps more than any former year."

CHAPTER II

PRINCES IN ISRAEL

If, by some strange chance, all narrative record of the early years of St. John's parish had been lost, except the bare figures of its statistics beginning with 1860; and if, by some still more strange misfortune, all oral tradition recalling the actors in its history had likewise disappeared; consider how unaccountable a phenomenon would be the actual St. John's presented by those statistics of any year of its first decade.

Or let us—not to be too fanciful—suppose that we came upon extracts from the Convention Journals of the Diocese of Michigan giving us the customary figures of our churches in Detroit, in that early period; and under some necessity of investigation we proceeded to make note of these mere figures, having no acquaintance in any way with the flesh that clothed these dry skeletons—simply tabulating items, and comparing them year by year one with another. Perhaps—for we are imagining it a remote world, and ourselves lacking any actual contact with it—perhaps before us lay a map of the city, with the Church's points of occupation noted thereon;

and we referred to it, to see what had occurred from year to year, and where, in the way of advance or retreat, and the strength of our forces as the campaign progressed. A modest venture comes to view in the tables of 1860, unobtrusive, yet remarkable too: "St. John's Church—65 baptized, 27 confirmed, 140 communicants; benevolent and missionary contributions, \$819.25." Of parochial expenses, not a line. "Subscriptions for church building, now \$44,000." And we might remark, as we gazed at it, that this was a considerable sum in those days, for any church; particularly for one making its first appearance.

The next year we came upon it again: "77 baptized, 29 confirmed, 170 communicants; a Sunday School of 451; benevolent and missionary contributions, \$1310.42." Again, no word of parochial expenses; nor, this time, of building fund. We might ask—having nothing but these bare figures—"Who are these people? How is all this started; and how is it all kept up?"

Our interest is aroused, and we look for the next year's table. "Baptized, 110; confirmed, 28; communicants, 203; Sunday School, 503; benevolent and missionary con-

tributions, \$1320.55." "A stone church and chapel, and a substantial rectory, at a cost of \$77,000, of which every cent has been paid."

We stare at it in amazement. "Who," we ask once more, "are these people? How was all this possible?" Here it stands, in cold figures. It takes time, usually, to gather a hundred, or two hundred, communicants; it takes more time, usually, to erect a church. As a rule, first comes a chapel--perhaps not immediately that; then, a good many years later, a church. Here is a stone chapel and church, and a rectory too, all paid; all within three years of any mention of St. John's!

To be sure, the people of St. John's, fifty years after, could readily give any stranger the clue. There was a man then living here who believed in the Church, who cared for his fellow-men, who felt that he had been prospered to the end that he might make a splendid investment in an unusual way, simply and gladly giving up a large portion of all he possessed. That is the clue.

And yet, after all--now we reflect upon that--there is something more we should like to know. It has happened elsewhere, once and again, that a rich man, or a rich family,

built a beautiful church, and furnished it splendidly, and provided all it needed to give it an unencumbered start; and subsidized it; and then, somehow, with the passing years it did not develop into a great church. A “rich man’s toy”—so regarded by others, though perhaps the donor was far from so intending it—the people have almost shunned it; it had no power to attract them. Here already, in this St. John’s, we find these figures of so many coming into the membership and active participation of the Church; in its third year over two hundred communicants, and a Sunday School of over five hundred; in its fifth year leading all our parishes in the city with a communicant roll of three hundred and forty-three and a Sunday School of six hundred and seventy-eight. We find these various missionary offerings with their odd amounts, aggregating every year a goodly sum; evidently they were the offerings of many, on many different occasions. One man cannot alone do, cannot hire done, the kind of things these figures imply.

The people of St. John’s would have their ready answer. There was a man who came here, a holy man, who gave himself to gather, to train, to bind in one, to set to work, to in-

cite by loving precept unceasing and by zealous and blameless example, men and women and children whom he shepherded for Christ. He came at the opportune moment, to shape St. John's when it was plastic; and in the fear of God and in the love of the Master he shaped it to such fair result.

When besides the dry figures we have access to the words which day by day were written by this first Rector, in the official registration of his services and ministerial acts, and in the more personal records of his hopes and plans and endeavors, of his constant gratitude for Divine blessing on his work, and his habitual desires on behalf of his flock; then we cease to be puzzled by such unusual achievements in so short a time. A unique opportunity, no doubt, he had; but with unique wisdom and energy and readiness, in unique devotion, he saw it and used it.

So, while it is certain there would have been, where now men see it, no St. John's without Henry Porter Baldwin; it is equally certain that without the Reverend William Edmond Armitage there would not have been this St. John's that its sons and daughters

have come to regard with such filial pride and affection.

Born in the city of New York, September 6, 1830; graduated from Columbia in 1849, from the General Seminary in 1852; ordained Priest by Bishop Burgess in 1854; Mr. Armitage had spent five years in his first charge, St. Mark's, Augusta, Maine, when the Vestry of St. John's called him to Detroit. It is hard, having invested him in our imagination with the character of a patriarch, to realize that he was but twenty-nine years old when he came to St. John's Church, only thirty-six when he was made Bishop, only forty-three when he died.

But his work, from its first inception, so far as we at this distance may judge of it, bore no marks of immaturity. He brought to it a lofty conception of his calling in the sacred ministry of the Church, not clothed in mere outward garb, but expressed in the performance of every function of his office with that high seriousness and that unhesitating positiveness which made evident to men that he felt he was set to speak and to act in the name and with the authority of the Head of the Church. In such faithful, dignified, unresting and affectionate ministrations

tion as his the question of the minister's age soon becomes an irrelevant one: he may not be addressed "Father," but father in fact he is to them, so recognized by all. When he speaks, it is "as the oracles of God;" when he leads, it is not to assert his own pre-eminence, but as one charged to guide the flock in the good way which it is his to know and to show. He claims no prerogatives for his person; he is the servant of all; but he sets forth, by his life and doctrine, the conviction that it cannot be well with them nor with himself except through obedience to Him who "has constituted the services of angels and men in a wonderful order." No man may despise his youth; he is the exponent of the Ancient Law and of the Ever-lasting Gospel.

He was regarded in the city and the diocese as a "High Churchman." Such he was, in the sense that to him the Church was very really a Divine Institution, to be accepted and to be used, with her Faith and Sacra-ments and Order, as all long ago "delivered to the saints," and to be highly esteemed with affectionate and enthusiastic loyalty. There was a reason for all her ways and customs; there was a holy gladness in her feasts, a deep

solemnity in her penitential seasons, a great value for the soul in her observances; he was very eager to explain them all to his congregation, so many of whom were each year coming in from the outside; he wished these things to become as dear to them as they were to him, and desired conformity to them only through instructed and intelligent acceptance. He was very wise in this, at a time when partisanship was easily inflamed, when conservatism was intensely sensitive; wise, not in the politic fashion of one who could cleverly disguise startling innovations, or would smuggle in bit by bit unwelcome ritual, accounting that to be a triumph of churchmanship; but desiring to see in use only that which was indubitably lawful and based on sound tradition, and introducing, of this, only so much as in his parish and in his day could be made useful for edification and fitted to express a genuine, reasonable, common worship.

In the best sense of the term, he was an idealist. To such an one the prose of the present moment is always significant beyond what his matter-of-fact fellows perceive in it. A transaction, an observance, a passing event, is glorified by the great past to which

it relates itself, by the splendor of heroic memories to which it is linked; still more, by the promise of what shall be, when the day of fulfilment arrives. Bishop Armitage was a man of faith; that is, a man of vision.

But in what rare and happy manner he combined with this the sane sense of proportion, of due emphasis, of the adaptation of measures to desired ends! He was a man of action, a "man in a world of men." Yet why should this seem strange? Is not the Spirit of the prophet and the seer the same whom men are to invoke for "a right judgment in all things?" Thus it is very interesting to note how he records the "inauguration" of one and another custom of parochial life, of work and of worship, setting it down as something which having been begun will henceforth continue and grow. At the same time, he has so planned and provided that it shall have some guaranty of continuance, by the intelligent acceptance and support of the people, by its approved worth, and by the endearing sentiments twined about it. It might surprise the present generation to find how many things in St. John's are done as Bishop Armitage half a century ago started them.

When the announcement of his death reached Detroit, the Vestry of St. John's called a special meeting; and in the following words gave expression to what, seven years after he had left them, was the place he still held in their hearts:

"We have heard, with a sadness which no words are adequate fully to express, of the death of the Right Reverend William E. Armitage, D.D., Bishop of the Diocese of Wisconsin; and we mourn with the whole Church the loss of one of its Chief Pastors.

"But we have special cause of sorrow. Bishop Armitage was our first Rector, to whom under God more than to any other one man we owe the successful organization and prosperous growth of our Church and Parish. Between him and us there sprang up a mutual attachment having a depth and strength very unusual between pastor and people, and rarely equalled.

"He was our faithful and devoted guide, teacher, and friend. Here he performed all the duties of his sacred office. Here he was consecrated a Bishop. Here for the first time he performed the apostolic rite of Confirmation. All of his congregation, high or low, rich or poor, young or old, had for him

an abiding love, which neither time nor absence has weakened or diminished.

"Here he was always welcome. Here he always felt at home. To him wearied with the cares and heavy burdens of his high office, St. John's was a place of refuge, where he found rest and quiet and peace."

In this tribute comes to light the secret of his wonderful hold upon his people. He came so near to them. He felt so at home with them. He endeared himself to the children as he did to their parents. Endowed, we must think, with a rare gift of winning human hearts, by his very temperament coming readily into sympathy with them, he consecrated that gift—by which he might have become a successful politician—to the winning of hearts to himself only for the Church's sake, and to the Church only for Christ's sake, seeking not theirs, but them. It is a costly service, to "rejoice with them that do rejoice, and weep with them that weep." It means at times the crushing down of personal grief lest the gladness of others who have a right to be glad be disturbed; the wringing of the heart with others' tragedies, and entering into some one's else sorrow daily,—and really, not professionally.

But verily he had his reward. No man could succeed to his charge, and forget what manner of shepherd had first led this flock, in what holiness of life, in what wisdom and tenderness, with what persistence of devotion; with what vision, with what ideal.

So inseparably is the memory of Governor Baldwin bound up with the parish of which he was in a real sense the founder, that it might unconsciously be assumed it was here he first came into prominence as a leader among his fellow Churchmen. But, as a little search will generally reveal in such cases, there was an earlier chapter significant of what might in due time be expected of such a man. We find such in the *Annals of St. Paul's Church* by the Reverend Rufus W. Clark, D. D., published in 1904. After rehearsing the growth of St. Paul's in the early 'forties, the inadequacy of its church, the unavailing efforts to secure the building of a new edifice, and the withdrawal of the dissatisfied portion of the congregation to form a new parish in 1846, thus for a time leaving room enough for those who remained behind,—the author goes on to say:

“But this measure of relief was soon found to be only temporary. The old place was

soon found too narrow, and financial difficulties made some change necessary. In 1837 a young man had come to the City of Detroit; had found his way to St. Paul's Church; had occupied a seat in one of the galleries year after year, until, advancing in age and in influence, he was, in 1843, chosen a member of the Vestry. He became thoroughly possessed—almost from the time of the withdrawal of Christ Church—with the conviction that a new church building was essential to the prosperity of this parish. He studied the whole matter with the utmost care, consulted architects, prepared plans and estimates, provided for difficulties, and became satisfied himself that the building of a church was practicable. This man was Henry P. Baldwin, to whom more than to any other one man we are indebted for this house of God. He entered the Vestry in 1843, became Junior Warden in 1846 and Senior Warden in 1858, during which year he left this parish to engage in another work of building a house of God, with which his name will be associated so long as St. John's Church remains."

In the same way that he studied his later and more splendid project, leaving no detail

unconsidered, bringing forward his finished program, and demonstrating its practicability, he had years before done in the Vestry of St. Paul's; and was permitted to see the noble edifice complete which was so largely the product of his brain and of his heart. Truly he was one of those who "bring things to pass."

Henry Porter Baldwin was born at Coventry, Rhode Island, February 22, 1814. His paternal grandfather, the Reverend Moses Baldwin, was the earliest graduate of Princeton College. On his mother's side he was descended from Robert Williams, a Puritan who settled in Roxbury, Massachusetts, in 1638.

He came in early life to Detroit to engage in business; and with the qualities we have already had repeated occasion to note, he could not fail to achieve success. His abilities and his public spirit won for him civic recognition. In 1860 he entered the State Senate; in 1868 he was elected Governor of Michigan, and two years later he was re-elected to the same high office. In 1879 he was appointed to serve in the United States Senate, for the unexpired term of Senator Chandler who had died.

Like his beloved fellow-worker, the first Rector of the parish, Governor Baldwin was not a robust man. But the determination which was so characteristic of him, carried him through the performance of whatever he regarded as his duty. Ex-Congressman Bates related at the Memorial Services in the State Capitol, how after the strain of the campaign of 1868, the newly elected Governor was afflicted with a severe hemorrhage of the lungs. "Propped up in bed, weak and almost exhausted by the drain upon his system, notwithstanding the protests of his family, his intimate friends and his physician, he wrote with his own hands this message"—his inaugural, in the opening sentence of which he said to the Legislature: "Let us not be unmindful of the heavy responsibilities necessarily placed upon us."

Of his ideal of honesty an incident was related after his death which he had kept at the time from becoming public. After his appointment to the United States Senate, the finance clerk told him that as 'a senatorial salary never ceased,' there had accrued to him, during the short period of vacancy, the sum of \$400. He absolutely refused to accept it, saying, "I did not earn it!" "Finally,



THE ORIGINAL ST. JOHN'S CHAPEL AND ALTAIR

upon the clerk's showing him that for the next century or two this unclaimed amount would stand upon his books, resulting in an interminable series of entries, the Governor compromised by accepting the amount from the financial clerk and immediately turning it over to the United States Treasury with the explanation "unearned." It is needless, after this, to say of all his public career, that it was absolutely unblemished, and marked by the strictest fidelity, the most thorough-going attention to every need of the commonwealth, in times of war and of peace, in the hour of great calamities, in periods of financial distress, and of the pressing demands of rapid development.

But greatest of all he shone in the Church. To it he felt he owed as strict attention, as generous devotion, as to business or the state. In all its councils, up to its highest, he served with a splendid service. From 1844 to 1892 he was in every General Convention; rising from a sick-bed to attend the last, and then "day after day in his seat, pale but resolute, giving careful attention to the debates and often participating in them." Equally devoted he was to the work of the

Board of Missions, regularly journeying to New York to be present at its meetings.

Of his gifts to religious and charitable objects it is too little to say that he was generous. He felt these claims not as opportunities to do a "handsome thing" for which he might be praised; but as literally debts, to be paid to the Almighty, and no more to be forgotten than any other pecuniary obligations whatsoever. Before leaving on any extended journey he carefully arranged that his offering should upon every Sunday in his absence go to the altar exactly as if he were present. Almost in his last hours he directed, as he had before done on similar occasions when expecting to be away, what he desired to be put into the approaching offering for Foreign Missions,—adding, "I shall not be there." Never was the sense of stewardship more strictly, more consistently exemplified than in the life of this remarkable man.

Such he was,—giving to those who never knew him in the flesh a sense of lofty grandeur and perhaps of austerity, in his unswerving steadfastness of purpose, his subjugation of infirmity and pain, his instant relinquishment and his unceasing expenditure of the money most men hold so dear, his

masterful activity, his enormous burden bearing of public service in Church and state. But if he was lofty, it was not in the sense of aloofness or haughtiness; and his strictness with himself was not austerity toward others. Genial, quickly sympathetic, tender and loyal, thoughtful always,—so his friends knew him, so those who were children in the Sunday School still remember him. Best of all his giving, he gave himself; and to nothing in the world did he give himself more than to St. John's Church.

They stand out, these two men, in the history of St. John's Church, in the history of the Church at large, as truly "Princes in Israel." It is derogating nothing from the honor due to the company of splendid men associated with them, then or later, to single out these two leaders on whom none would have been more eager to bestow such recognition than the twenty-four "immortals" whose names were also written under the document that served to incorporate the parish. For it was due to these two outstanding personalities that the ideal actually took shape which by the help of a host of other strong and distinguished men grew into greatness.

CHAPTER III

LENGTHENING CORDS AND STRENGTHENING STAKES

The features of St. John's, albeit only eight years have passed since it was born, are so distinctly marked at the opening of 1867, that on comparison with any subsequent period of growth and maturity we may be surprised to note how little change the years have wrought. What change there was, was almost wholly one of development.

From its very infancy it was imbued with the missionary spirit. Not simply did its people, young and old, contribute to the funds required to extend the Kingdom; this, we have seen, they did from the very first year. And this they have continued to do to the present hour, for the missions of the Diocese, for the missions on the frontiers of our own land, for the missions in foreign parts. Nor simply through the stated offerings; individual gifts without number, sometimes in large amounts, often unreported so far as the parish was concerned, have upheld the hands and furthered the projects of missionary Bishops and missionary workers, whose visits have been welcomed by the people of

St. John's. In the nature of the case, no statistics could be prepared which would exhibit the sum of these free will gifts; nor is there any occasion to compile them.

But the parish was missionary in more than this matter of giving money. If the essence of missions is the carrying of the Gospel and Church of Jesus Christ to those not yet reached, be they on the next street or on another continent, then from its infancy St. John's was enlisted in the actual work of missions as well as in contributing money to missions. The gathering in of seven hundred children into a Sunday School, and the baptizing of seven hundred and thirty persons young and old, represents seven years of missionary effort; and how alert for open doors, how unremitting in labors, the Reector and his many helpers were, there are those still living to relate. From the seeking out of strangers, to bring them into St. John's fellowship, and the opening of a house on Clifford street for mothers' meetings and for charitable ministrations, it was but a step, as the city still grew rapidly to west and east as well as north, to the planting of new chapels now known to us as the parishes of St. James' and St. Mary's, and Our Saviour,

Leesville. This out-reaching to new neighborhoods falls within the period with which we are now to deal: the brief rectorship of the Reverend J. J. McCook, and the long incumbency of the Reverend George Worthington.

With the ushering in of this same period there began to come the problems of the city church, in its more and more pronounced city conditions, the most insistent of which was, naturally, the problem of parochial expense. For as it grew, in every way it was bound to cost more, simply for maintenance; new charges not to be escaped, and the old becoming heavier, for obvious reasons—the whole scale of parochial living, so to speak, advanced. To keep up all this increase of expenditure, to keep up also with the ever increasing calls for extra-parochial contributions, —to carry its own burdens and all the while take up more burdens for others,—this was the task set before a parish of which the Diocese and the Church at large had come to expect great things; and St. John's must not disappoint them.

It indicated the need of strengthening the organization, of rendering it equal to these demands, manning it more fully, forming new auxiliaries, developing all the forces within it

to their highest efficiency. And to these demands the people rose in a way to inspire admiration; their loyal attachment, their harmony, their liberality which had become second nature, in a word, their esprit de corps, left no doubt that any undertaking once resolved upon would be carried out, if not this year, then the next or the year after. St. John's could be depended upon. If the first period was characterized by exalted enthusiasm and brilliant enterprise, the next was marked by unhalting progress, vigor and solidity, making good the promise of infancy by the steady performance of maturer years.

When the first Rector was elevated to the Episcopate, his people felt indeed bereaved. He had repeatedly declined calls to other parishes, he had hoped (he said in his farewell letter) that it would never be required of him to resign this rectorship; and the people too had lived on in that hope. But directly upon receipt of his resignation, the Vestry must set about finding a successor; which proved no easy matter. Many names were considered; several places were visited; two clergymen declined, feeling unable to leave their present work as they were both en-

gaged in building new churches. In March 1867 a call was extended to the Reverend John James McCook of East Hartford, Connecticut, who stated he could not come till October 1; and the Vestry voted to wait for him, if he could come not later than that date. When he came, it appears he felt very uncertain as to whether he should be able to remain; and in April, 1868, he informed the Vestry that in consequence of the ill health of both Mrs. McCook and himself, the climate not agreeing with them, he would be compelled to resign. He held his last services in St. John's on the Twelfth Sunday after Trinity, August 30, 1868; having been then in actual residence as Rector for only ten months. He returned to East Hartford, to the parish from which he had come, and is in that parish today. He was made Professor of Modern Languages in Trinity College and is still a member of its Faculty.

In the very brief time of his incumbency Mr. McCook so endeared himself to some of the people that after more than forty years he is still remembered by them with grateful affection. In the Record of Services we read in his handwriting: "A. D. 1868, May 17, Fifth Sunday after Easter. At 9 A. M.



JOHN JAMES MCCOOK, SECOND RECTOR

we were permitted to open our Mission School on the corner of Sixth Street and Grand River Road. 48 children enrolled and about a score of volunteer teachers. Dark and stormy without, but bright and joyful within. Gloriam gratiasque agimus Tibi, Domine?" Again: "Ninth Sunday after Trinity, Aug. 9. Afternoon, 4½— Divine Service and Sermon (S. Luke xvi, 9) in Mission Room, cor. Sixth St. and Grand River Road; Rector. Room crowded: hearty service: the beginning of a new parish there." And so it was. This mission, which in less than three months had made such progress, and which grew into St. James' Church, was established by "St. John's Church Union," a society organized by Mr. McCook, with the object "under the advice and direction of the Rector, to do all Christian work proper to be done by laymen." This Church Union was a powerful instrumentality for missionary work in connection with the parish for over twenty years.

Without interval there now began a rectorship covering one-third of the fifty years of St. John's history. During the preceding vacancy the name of the Reverend George Worthington, Rector of Christ Church,

Ballston Spa, New York, had been among those under consideration; now that the parish was again vacant, no time was lost in securing him for Rector. He was still a little under twenty-eight years of age; born in Lenox, Massachusetts, October 14, 1840, he had been graduated from Hobart College in 1860, from the General Seminary in 1863, and had been in the Priesthood less than five years. He was called on a salary of "\$2000 per annum—to be increased to \$2400 in case of marriage." It was twice increased during his incumbency, but not on the ground stipulated.

The new Rector began his work on the Thirteenth Sunday after Trinity, September 6, 1868. He found a parish of five hundred and nineteen communicants, a congregation estimated to include sixteen hundred souls; a Sunday School of eight hundred and thirty-six. As we have seen, there claimed his care and guidance a mission supported by St. John's Union, which in the brief time of its existence had grown rapidly and was bound to make increasing demands upon him. Truly it was a large responsibility for a young man of twenty-seven. But with youthful energy he entered upon his tasks.

For months he preached three times every Sunday, twice at the parish church and once at the mission, except when some visiting clergyman came to his relief; he maintained the week day services, was diligent in pastoral visitations, and took close interest in the societies.

In March 1869 St. John's Church Union requested the Vestry to secure a clergyman to take charge of the "Grand River Road Mission," and also to assist the Rector in the parish; they to contribute \$200 toward his salary. The request was granted; and the Reverend Jesse T. Webster was engaged, beginning his labors in June, 1869. At the same time the Junior Warden, Mr. B. G. Stimson, offered a lot on the corner of Cass Avenue and Grant Street, for the erection of a chapel; but the location was not deemed eligible. Various other offers were made with a view to providing a chapel, and later a rectory, for the mission. The new enterprise evidently had kindled the zeal of St. John's congregation.

There were, however, many pressing demands to be met. St. John's Chapel required repairs; and later, both Chapel and Church. After repeated discussions, and

some temporary measures, a thoroughgoing plan was carried out by which both were put in perfect order and greatly beautified; the Church was re-opened Sunday, October 5, 1873, the Bishop of the Diocese being present, and Bishop Armitage preaching the sermon—the last time, as it proved, that his voice was to be heard in that place. On this occasion was consecrated the beautiful stone altar, which was given by the Rector in loving memory of his mother. The whole expense of this work of improvement was above \$10,000. And only four months after its completion, on the evening of February 7, 1874, a fire broke out, damaging both buildings;* fortunately the loss, \$5700, was covered by insurance, and the repairs were made without delay.

During these last few years, and for some time to come, there were constant demands upon the congregation to assist struggling parishes and missions in the city and the Diocese. Large amounts were contributed to St. Luke's Hospital. A long list of benefac-

*A curious reminder of this fire is preserved to the present time. The large lectern Bible still in daily use in St. John's Chapel, is discolored with smoke on the two pages where it lay open that night—Jeremiah 33 and 34.

tions, charitable and missionary, appeared on the annual reports of the treasurer. The Rector's salary had been increased in 1872 to \$2500.

Nevertheless, St. James' Mission (as it was named in 1872) required for its permanence and progress a suitable building or buildings, to take the place of the inadequate "chapel" which had been erected temporarily. To secure it a canvass was made of all the communicants of St. John's, and of those at St. James' as well; and three years after the first agitation of the matter, in March 1877, St. James' Church stood complete and paid for, the cost being \$13,000.91. It had then 158 communicants, 215 pupils in the Sunday School.

In 1874 the Reverend Austin W. Mann began his labors among the Deaf-Mutes of Detroit and vicinity in St. John's Chapel. After thirty-five years this veteran missionary still visits the same place at stated intervals; baptizing, preparing for Confirmation, preaching, and celebrating the Holy Communion. His congregation is listed as "Ephphatha Mission," the communicants, thirty-eight in 1909, being enrolled in St. John's. During all these years never free

from pain, subsisting on meagre stipends while journeying through all seasons over an enormous territory, this heroic man has won the reverent affection and esteem of those who know the facts of his zealous and untiring ministry.

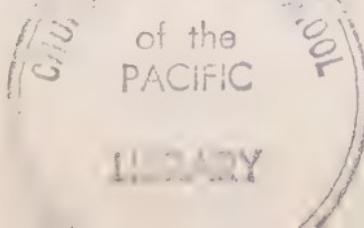
In the year 1874 the Convention Journal brings to view the "Gratiot Street Mission," served by Mr. J. B. Price, Lay Reader of St. John's parish. The year following, the "Church of Our Saviour, Leesville," as it has now become, is building a brick church, and applying for union with the Convention.

In that year, 1875, the Rector reports: "St. Mary's, the third mission organized and fostered by our parish, began its work in January last in a part of the city which, though thickly populated, had never before received any care from the Church. Sunday evening service, a Thursday evening service, and both morning and afternoon Sunday Schools, are held in a rented chapel and adjoining infant class room, on the corner of Watson and Prospect streets." The Reverend Paul Ziegler, "second assistant," had charge of this work during its first year. He reports: "Its

field is populous, but inhabited exclusively by the laboring classes. Most of those living in the neighborhood, too, are foreigners, unaccustomed to our language; hence the work of the Mission is at present chiefly performed among the children." After five months it had a Sewing School of one hundred and seventy-six; ninety pupils in Sunday School, and Sunday congregations averaging seventy.

From 1873 to 1877 the Reverend William Charles served as assistant to the Rector, in the parish to which he has returned in his retirement, a venerable and beloved witness of those "good old days of Bishop Worthington" of which it is so pleasant to hear him tell. On the coming of the Reverend Mr. Ziegler, he was designated "First Assistant;" Mr. Ziegler was followed by the Reverend S. B. Carpenter, who in turn became "First Assistant" the next year, 1877, succeeding Mr. Charles at St. James' Mission. This left St. Mary's without the regular services of a clergyman; during the next few years, Dr. R. A. Jamieson, as Lay Reader and Superintendent, had the care of this growing work; reporting, in 1880, two hundred and fifty pupils in his Sunday School.

If this recital of missionary undertakings



and progress seems to the reader to leave out of sight what was doing in the parish itself, the reply must be that the parish during the long rectorship of Bishop Worthington had its heart and its hands full of these interests. Page after page of the Vestry Records is devoted to their business, and sometimes their troubles. The anxiety, the care, the burden of expense, brought rich reward. No parish, with the resources of St. John's and with these doors open, neglecting or refusing to enter them, could have been prospered as was St. John's in those years. Its roll of communicants grew in that rectorship from 519 to 1017; the total number of those confirmed during the period was 880. Harmony unbroken prevailed; the people with marked fidelity attended Divine worship, and the services were so full of spirit and heartiness that the Bishop made special comment upon them in Convention addresses. When Sunday School festivals were held, the children from the two (or three) schools together filled the church. The men in the Church Union kept up an interest, for a score of years, such as merely social "Men's Clubs" in later days find themselves unable to rouse by the provision of entertainment. The



GEORGE WORTHINGTON, THIRD RECTOR

women were formed into new organizations,* alongside the old, all of them coming down, full of vitality and efficiency, to the present time. So far as the Rector's personal work among the families of his congregation was concerned—his ministrations in sickness and in affliction, and his dealing with individuals, leading them to repentance and faith, to fidelity of life and service;—these things are not narrated in official records, or susceptible of tabulation in statistics, but they filled sixteen years full to the brim with blessings, spiritual and temporal, for St. John's parish.

We may, therefore, be pardoned if we return to the "Missions" for a few words more. In 1880 the Reverend Stephen W. Frisbie came to take charge of St. James' Chapel, and had the happiness of seeing it become an independent parish, and himself its Rector, in 1882. St. John's, by a wise application of its assistance, reducing the amount year by year, yet never permitting the "chapel" to suffer, brought it ere long to entire self-support; and it went forward vigorously.

In 1880 the Reverend William J. Roberts was called to take charge of St. Mary's, serv-

* The Woman's Auxiliary, the Altar Society, and the Young Women's Guild. See Chapter VI.

ing with great acceptability for two years, when he was followed by the Reverend E. L. Turquand, who remained to the close of Dr. Worthington's rectorship. The work there continued to be, as its first Minister had predicted, one which still needed "to be supplied from an exterior fund of Christian charity;" it reported in 1884 sixty-seven communicants, three hundred and fifty pupils in Sunday School; Miss Frances M. Reade, "Bible Reader and Parish Visitor," was engaged in going from house to house, seeking out the sick and distressed, dispensing help to the destitute, bringing children and adults to Baptism,—doing, in short, the work of a Deaconess. "Mothers' meetings" and sewing schools brought many women and girls into helpful relations with Church workers, if not always into the Church itself. St. Mary's was longer in attaining to parochial independence; it was indeed from the first questioned whether it could ever be expected to do so. But it was doing good, not only in that part of the city where it was planted, but to the zealous workers from St. John's who were enlisted and who served it with enthusiasm.

The parish itself had grown, as we have

seen, to such dimensions that the Rector required there, apart from the missions, an assistant Minister. In 1881 the Reverend G. Mott Williams, Deacon—now Bishop of Marquette—came in that capacity; on his taking up missionary activities in the city, the Reverend W. Warne Wilson in 1882 entered upon that long period of a devoted Diaconate which the parish can never forget and by which he won the enduring regard and affection of the people.

Dr. Worthington had remained so long that of him, as of Bishop Armitage, the hope was entertained that he would never leave. The calls which he received from time to time he quietly declined. The Diocese of Michigan being left in 1878 without a head, he was twice overwhelmingly nominated to the Bishopric by the Clergy in Convention; but the lay vote failed to confirm. In 1882 he received an urgent and flattering call to St. Paul's, Buffalo. He felt bound to give it serious consideration, but ended by again declining to leave Detroit. He then took occasion “to impress upon the Vestry the importance . . . of taking such action as shall in the course of a few years secure a building for parish purposes and an increase of revenue.

He emphasized the latter by reminding us that in the near future we might be deprived of the aid and assistance of some of those who in the past had been generous in their benefactions and upon whom the parish had been accustomed to rely."

The Vestry took up promptly the suggestions offered. The sum of fifty per cent. was added to the gross sum of the present pew rental, the said sum to be apportioned by the Pew Committee. The Rector's salary was increased to \$3000.

His reply was that he appreciated their action, but desired the increase of his salary to be applied on the pew rents of those who were unable to pay the increase—a proposition which the Vestry declined to entertain.

As to a parish house, the need of a suitable building to accommodate the Sunday School and the various charitable activities was increasingly felt. A "Mission House," 405 Woodward Avenue (rented) had been opened in 1879; later, at number 332. At this very time the owner declined to re-rent. The "Duffield Street Chapel" was thereupon rented temporarily. The fitting up of the basement of the Church was discussed.

Meanwhile the Senior Warden, Senator

Baldwin, with his accustomed energy and liberality, attacked the problem of a separate parish building; procuring the sketch of a plan which contemplated such a building to be erected on the rear of the rectory lot, at a cost of \$10,000 to \$12,000, offering \$2500 himself to start the subscription, and advising that no steps be taken till the full amount was pledged.

The Rector, after careful consideration, had become convinced that it would be unwise to proceed, as he feared no building could be erected on the land thus available which would meet the future needs of the parish; advising rather that a fund be accumulated sufficient to secure a much more commodious building, to be placed perhaps on the site of the Rectory, and in that case to provide a residence for the Rector elsewhere.

The Vestry were eager to proceed at once to the building, but after further consideration saw the wisdom of providing adequately for the needs of a parish whose activities might be, and it was hoped would be, expanded far beyond those of their own day. The correspondence, fully recorded in the Vestry minutes, bears eloquent testimony to the wisdom, firmness and courtesy of the

Rector, and to the affection and confidence of the Vestry in deferring to the judgment of their leader. The splendid Parish Building obtained under the next Rector could not have been built in 1884. Moreover, the Rectory itself, with its beautiful grounds, was left as it had been, and as it should be, just where it is.

In 1883 Dr. Worthington was elected Missionary Bishop of China, but declined. In 1884 he was elected Bishop of Nebraska, and again declined. On being elected a second time, the same year, he felt it his duty to accept.

On St. Matthias' Day, February 24, 1885, St. John's Church was again the scene of an Episcopal Consecration. Bishop Coxe of Western New York acted as Presiding Bishop; assisting him were Bishops Lee of Delaware, Bissell of Vermont, Gillespie of Western Michigan, Welles of Wisconsin, Brown of Fond du Lac, Knickerbacker of Indiana, Perry of Iowa, Seymour of Springfield, H. C. Potter of New York, McLaren of Chicago, Hare of South Dakota, Harris of Michigan. It was an imposing service; it was a great honor to the people of St. John's to have a second Rector of theirs elevated to

the highest office the Church can bestow; but it signified another bereavement for them which brought back keenly that of 1866; for above all else their Rector had been to them the beloved Pastor, the personal friend and guide bound to them by ties of gratitude and affection, of sacred memories of Font and Altar, of the sickroom and the house of mourning—so endeared that it seemed impossible any other man could take his place.

Him, too, ill health overtook, so that for some years he was unable, by reason of an affection of the heart, to reside in the altitude of his Western diocese. Appointed by the House of Bishops in 1907 to the care of the churches in Europe, he was engaged in these labors when, at Mentone, France, on January 7, 1908, he was suddenly taken ill while walking alone in the town; he asked a stranger to help him into a trolley car, and had no sooner entered it than he fell dead.

At a memorial service in St. John's Church on St. Matthias' Day, 1908, the Reverend W. Warne Wilson in a noble sermon thus characterized his ministry in what was practically "his one parish:"

"The cure of souls was his chief aim. It was the beginning and end of his work as a

minister of Christ. All church organizations had this purpose in view; all missionary endeavor had this one objective point; all pastoral work had this purpose clearly in mind . . . Dr. Worthington had the exceptional faculty of drawing others to him by the love he had for them. He kept them in his heart, they were remembered in his prayers, they were lovingly presented to his dear Master at the Table of the Lord. It was this personal interest in individual souls that gave Dr. Worthington his power with men.

"As the years passed away, his love for St. John's did not diminish. His own words, taken from some of his letters, are better than mine: 'Give my love to all. You know how much I love my old flock. They will be found written on my heart, and the affection knows no change.' 'Soon it will be eighteen years since I left St. John's, with which parish we both have such very tender associations, and which seem to grow more and more so as time goes on. I revel in the sacred memories of that pastorate; how very happy we were.' "

Again, Mr. Wilson says: "The Altar was to him the centre and circumference of all



THE ORIGINAL CHANCEL OF ST. JOHN'S CHURCH

Christian worship; it was the source of all spiritual strength; it was the one place where he could come into communion with the Saviour he loved and the Master he served; where he could find strength for the manifold duties of life, guidance in times of perplexity, and peace amid the noise and bustle of the world and its discordant life. The Altar now in the chancel, a memorial of his mother, marks the centre of his affections and the place above all others whereon his heart was set."

One feature of Bishop Worthington's work as a parish priest should be recorded here: the large number of men whom he led into Holy Orders. Among them was the Reverend William E. McLaren, pastor of the Westminster Presbyterian Church in Detroit, whom he presented for both Deacon's and Priest's Orders in 1872, and who, afterward elevated to the Episcopate, was, as we have seen, present at his own consecration, taking part in the laying on of hands. It is said he brought in all seventeen men into the ranks of the Ministry of the Church.

Time had wrought many changes during the long rectorship reviewed in this chapter. The first Junior Warden, Mr. John Roberts,

who had retired from the Vestry in 1871, died April 13, 1881, at the advanced age of eighty-three. His successor, Benjamin G. Stimson, only fifty-six years of age, died in January 1872. The Vestry placed on record their keen sense of this loss in the following minute:

“Whereas it hath pleased Almighty God in His wise Providence to remove by death from cooperation in sacred duties Benjamin G. Stimson, Junior Warden of St. John’s Church, our beloved brother in the Household of Faith, and

“Whereas we his brethren shall miss one who has from the organization of this Parish been actively interested in its welfare and prosperity, from our common services and official gatherings;

“Resolved, That we testify to his fidelity to duty and to the uprightness and purity of his character.”

In May 1879 another of the original “twenty-five,” Mr. John Hutchings, passed away; he had served on the Vestry for ten years, from 1860 to 1870.

Mr. James F. Conover, who entered the Vestry in 1865, and whose pen from that date to 1871 recorded the transactions of that

body, left in the latter year to take Holy Orders.

On April 10, 1881, Mr. William H. Edgar departed this life. At a special meeting of the Vestry convened two days later, the following tribute was ordered placed upon their minutes:

“Resolved, That we have heard with deep and heartfelt sorrow the announcement of the sudden death of William H. Edgar, an honored member of this body.

“For the last ten years he has been a member of this Vestry, and as such he has been a wise counsellor, a firm, faithful and zealous supporter of all measures tending to promote the purposes for which our church was established, a generous giver both of time and money and a devoted friend to what he believed to be for the best interests of our church and parish.”

As we have proceeded with the story of these fifty years, one of its brightest features has been, and continues to be, the appearance of a succession of men upholding in their generation the traditions of their predecessors in religious devotion, in zealous activity, and in bountiful liberality.

CHAPTER IV

PROBLEMS AND TASKS OF NEWER DAYS

With the departure of Bishop Worthington, St. John's parish may be said to have concluded another distinct period in its history. The pastorate of sixteen years and a half of a man such as he could not be terminated, to be followed by that of another—be he who he might—without at least the question of what a change of leaders might mean.

But this was not all. The city itself had in those sixteen years and a half undergone great change, making the region in which St. John's Church was situated one of the finest residence districts in Detroit. Standing in the commanding site that it did, on one of the two great avenues of the city; all around it, through the 'seventies and 'eighties, elegant homes (for a transient period, as it proved) springing up; the test came to St. John's whether it could keep pace, for the honor of the Church, with the advance of affluence and refinement about its doors, without sacrificing the simplicity and the democracy and the unworldly religiousness

in which it was first reared. Would it now become, what the members of some parishes have appeared proud to boast their own, a "fashionable church;" or would it continue true to the aims of its founding and the traditions of its early "apostolic" days, a church for the many, a church for all? Would it, resolving not to lose its spiritual singleness of purpose, always mindful of its mission to "the many of small means," incur the loss of those who had prospered, who were rising to social prominence; and become a class church of another sort, as far from the ideal, "a church of poor people," forfeiting the larger opportunities of benefaction and influence in the city and the Diocese and beyond?

It would be expecting too much of the frailty of man to anticipate that the people of St. John's would never swerve from the high unworldly ideal set up by the two saintly men whose leadership they had so long been permitted to enjoy; that the rich would keep it always before them, forgetting in God's Church that they were rich; and that the poorer would always feel themselves as welcome, bringing little, as their brethren with the longer purse; that, in a word, in St.

John's Church class and station and worldly condition, as accentuated out in the world, could make no difference. But St. John's had a great momentum from its past, and could not lightly be turned in its onward course. It stood for the Church; that is, for the great principle of fellowship in the One Body, with the constant reminder, in its frequent Communions, of equality at the Lord's Table. Moreover, it was too closely bound by the obligation to maintain that multiplicity of good works which claimed "all estates of men in God's Holy Church;" activities so many and so incessant that in them the humblest participant was needed and was appreciated.

Moreover, after the passing of a generation, it was so fortunate as to have with it still some of the pioneers, and the chief of them; and others of kindred spirit, as we have before remarked, had joined them in later years; it had men of such standing in the community that high and low were ready to do them honor, and these men cherished in their hearts the monitions of that sermon copied into the Vestry Minutes in 1861—"One is your Master, even Christ, and all ye are brethren." With wise, strong, faithful

pastors, upheld in their high ideals by laymen such as these, St. John's could never become a mere "fashionable church," or a "rich men's club." Its type was fixed; and through the vicissitudes of change surrounding it, its growth conformed still to that good old type, "a house of prayer for all people."

In extending a call, January 27, 1885, to the successor of Bishop Worthington, the Committee of the Vestry went on to state:

"It is perhaps unnecessary in this communication to go into details as to the condition of the parish and its work, or as to its position in our city and in the Diocese. We may, however, be justified in saying that the parish is not a small one, nor its work light. While it embraces all classes of people, it has been the aim of its Rectors and of its Vestry to look specially after the poor in this world's goods, and a large number of its one thousand communicants are to be found among that class of our people. The parish has had two missions in our city; one of these has recently become self-sustaining, the other is located in the midst of poor people."

The Reverend Joseph N. Blanchard, to whom this call was addressed, was at the time Rector of St. James' Church, Fordham, New

York. Ten years he had been in the priesthood, all of which he had spent in that one parish. When he came to Detroit to see the field, he of course also visited St. Mary's Mission. The crowded Sunday School, the enthusiasm of teachers and pupils, added to what he had seen in the parish itself, decided the question for him. "I appreciate," he says in his acceptance a week after, "the arduous work which you have asked me to take up. I am not unmindful of the noble history of your parish; of the record for earnest devotion and self-sacrificing labors which has marked the rectorship of those whom you ask me to succeed. I thank you for the cordial welcome you gave me on my recent visit to you, and the kind words and wishes you have all expressed. Let me claim your earnest prayers that God's blessing may rest upon the relation so soon to be begun, and that we may so live and work together that the Kingdom of Jesus Christ may be built up in the hearts of all those who call St. John's Church their spiritual home." The Rector-elect set the date of his beginning his work in Detroit for May 1, 1885.

A few weeks after this call was extended and accepted, March 8, the retiring Rector



ST. JOHN'S CHURCH AND RECTORY, DURING THE THIRD RECTORSHIP

distributed his "Pastoral Farewell" among the congregation, it being the occasion of his officiating for the last time; feeling himself unequal to the effort of a "farewell sermon," he printed his parting words, a copy of which is inserted in the Vestry Records. In this beautiful, tender, heart-searching "pastoral" he says, "The secret of the continued prosperity of this parish is the fact that harmony and peace have prevailed. It is the evidence of the presence of the Divine Spirit, for He alone 'maketh men to be of one mind in an house.' Maintain this most enviable reputation. Be true to the traditions of the parish, loyal in all service to extend the sphere of its influence and benediction. May this Church ever be one in which the poor and the rich meet together; and where the oppressed and heavy-laden find a home For my successor I cannot ask more than that you would be as true, as loyal and loving to him as you have been to me."

Thus in parting Dr. Worthington once more lifted up the standard, and his successor could enter with good heart upon the great responsibilities so lovingly turned over to him, so loyally shared by the men who had called him. Too rarely does it fall to a new

Rector to assume charge under so happy auspices, with so inspiring incentives.

At the first meeting of the Vestry at which Mr. Blanchard presided, on May 4, 1885, a petition was received from members of St. Mary's Chapel asking that they be given both morning and evening services every Sunday, Holy Communion once a month, week day service at least once a week, and teachers' meetings. This being equivalent to providing an extra clergyman exclusively for St. Mary's, the Vestry did not see their way clear to do so at once. The Reverend Henry M. Kirkby, Deacon, was at the same meeting appointed Assistant to the Rector, and Minister-in-charge of St. Mary's.

In November a Year Book was published —the first, it appears, that had ever been issued by St. John's parish. In it come to view the many concurrent activities in the parish and the mission. The total of parochial disbursements for the year ending Easter 1885 had been \$17,265.53; of all disbursements, \$26,286.20. The Sunday services were substantially as they have continued to the present, except that there was also a Children's Service the first Sunday of the month at 3:15 p. m. The week day services were Wednesdays, Fridays, and Holy Days.

At St. Mary's Holy Communion was celebrated the Second Sunday in the month, and Morning Service was held the Fourth Sunday; an Evening Service every Sunday; the Friday evening before Holy Communion there was a service of preparation. Thus it will be seen that a large number of services, if not yet for every Sunday morning, and on a week day every week, had been provided by the Clergy under the sanction of the Vestry.

On the first Sunday in January 1886, and for ten days following, a "Mission" was held in the Episcopal Churches of Detroit, the Reverend W. S. Rainsford preaching daily in St. John's Church to immense congregations, while the Clergy of the city assisted in the work in their several parish churches. The following Palm Sunday a class of eighty-three was presented for Confirmation, an extraordinarily large number in view of the fact that Bishop Worthington had the year before confirmed exactly the same number just before leaving for Nebraska.

In the Vestry Minutes of January 3, 1887, we read:

"The Rector stated the absolute necessity for a Parish Building in order to carry on

more successfully and conveniently the very important work of the Sunday School and parochial societies, and strengthening the parish to meet the requirements of the present and future progress in facilities for church work, thus ensuring not only our present success but greater development and increase. After full discussion it was on motion unanimously

“Resolved, That a Parish Building was deemed advisable and necessary, for the use of the Sunday School and societies in general of the parish. It was thought advisable to raise about \$40,000 to provide a Rectory and Parish Building, the latter to be on lot adjoining the Church where present Rectory stands, and if possible the house and lot east of Chapel on High Street purchased for future Rectory.”

Upon the report of the Committee two weeks later, the following resolution was adopted:

“Resolved, That in devout thankfulness to Almighty God for almost thirty years of unbroken parish prosperity, and in hearty recognition of the demands of our present and future work, we, the Rector, Wardens and Vestrymen of St. John’s Church unanimous-

ly appeal to the members of the parish to raise the sum of \$40,000 for the following objects:

“First, to buy the property No. 17 Montcalm Street East, 64x90, offered to us by Gov. Baldwin at the low price of \$10,000.

“Second, to build on the Montcalm Street property referred to in the foregoing resolution a Parish House, for Sunday School and general parish work, at a cost not to exceed \$20,000.

“Third, to build on what is known as the Rectory lot, in place of present building, a new Rectory at a cost not to exceed \$10,000 complete.

“Resolved, That a Committee of six be appointed to solicit subscriptions to the fund named, payable within three years in such installments as shall be deemed practicable.

“Resolved, That in the prosecution of this undertaking we pledge ourselves not to incur any debt.

“Resolved, That we desire to place on record our grateful appreciation of the very generous offer of the Senior Warden of this parish. We accept it as another evidence of his unselfish interest in the welfare of this Church, which he has constantly manifested

since its foundation. We are also glad to believe that this offer will itself give the impulse of assured success to a project vital to the best interests of our beloved Church."

The "generous offer" referred to was that of \$5000 to start the subscription. At the same meeting members of the Vestry brought it up to \$9000; six weeks later the Committee reported \$25,000. The project was now assured of success. The house then standing at 17 Montcalm Street was turned to use at once, the Sexton, Mr. John Bowles, occupying a part of it, and the rest made to do temporary duty for parish purposes.

St. Mary's applying again for full clerical services, and the question of the re-engagement of the "Bible Reader" coming up for action, it was decided to discontinue the Bible Reader in order that at an early date a resident Clergyman for St. Mary's might be provided in addition to the parish Assistant. This action was taken in October 1887, but it was not until February 1889 that it could be put into full effect; when the Reverend Douglas Hooff was appointed to St. Mary's, \$200 per annum being assumed by St. John's Church Union toward his salary, on behalf of the mission.

Before the close of 1887 the plans of the architect, Mr. A. B. Cram, were finally adopted, and a Committee appointed with instructions to secure bids on building the Parish House. Various requests had come to provide facilities for institutional work; not all of them could be granted, but the scope of the building had been amplified so that it now appeared that the cost would be not less than \$25,000. Before it was all complete, it was found to be \$30,000, in addition to the lot, \$10,000, now presented by the Senior Warden, who thus doubled his subscription. It was therefore in April 1888 voted by the Vestry to abandon for the present the project of a new Rectory; wisely, for the Rectory, as the event has proved, could serve acceptably for twenty years more; and with occasional repairs, and an addition in the rectorship of Bishop Woodcock, stands today a dignified, commodious and comfortable residence of which the congregation has no need to be ashamed. Moreover, as one of the original group, it is a building which, added to its distinction of style, shares in the historic interest of St. John's Chapel and Church. It is in 1909 the last residence downtown on Woodward Avenue,

preserved like Grace Church Rectory in New York by its being an adjunct to the Church it serves.

The Parish Building was pushed forward as rapidly as possible, and the Vestry in a special meeting November 26, 1888 set the date for its opening on January 10 following. Delays in completing the furnishing necessitated a little postponement; on January 22, 1889, the doors were thrown open, and the congregation with glad and thankful hearts viewed the fulfilment of long cherished hopes and the fruit of generous and unremitting exertions. A celebration of the Holy Communion fittingly ushered in the day; seven Clergy, all then or formerly connected with the work of the parish, assisting in the chancel.

The rectorship of Dr. Blanchard will always be remembered by the erection of this splendid building as its outstanding achievement. As he freely recognized, other men had labored and he entered into their labors; but he carried them forward with splendid wisdom and vigor in a newer day, whose demands he had the understanding to perceive and the courage to meet without hesitation.

But the Parish Building was far from sum-



JOSEPH NATHANIEL BLANCHARD, FOURTH RECTOR

ming up the labors of his brief rectorship. When in June 1890 he received and accepted a call to St. James' Church, Philadelphia, the men of St. John's Church Union keenly realized what he had been to them. Meeting with them regularly, in the spirit of a genuine comradeship, leading them not as a ruler but rather as an elder brother, showing them ways of making their work more effective, he had, they said, 'never failed to benefit them by his uniform, kind, excellent judgment and Christian endeavor to uplift their minds and cheer their hearts in the work in which they had been engaged.'

And that work he had very definitely outlined for them within a few months of his coming to the parish. They were to provide ushers for the Sunday evening services; they were to introduce strangers and promote acquaintance with chance or occasional attendants at church; they were to visit St. Mary's regularly, and keep the Union in constant touch with the Mission, for which they were to work in all ways.

As to St. Mary's, which had now been in existence fifteen years, there was need again for larger quarters. Renting a room in 1875 at Watson and Prospect (now Rivard)

Streets, it had in 1878 secured—largely through the Union—a chapel at the corner of St. Antoine and Benion Streets, to which an addition was built when it was found necessary to remain there a while longer. There was a strong, but not unanimous, desire to remove to the corner of St. Antoine and Fremont (Canfield) Streets, where a desirable lot was obtainable, and in March 1890 an effort was made to carry out such a plan; this, however, in the course of a few months, appeared for weighty reasons unadvisable, and it was deemed best, if removal was necessary, to go to the nearest available site. How zealous the men in the Union were appears from the minutes which show a proposal to "form a syndicate of ten men to purchase a new lot;" another proposal to raise sufficient funds to build a new church, by members insuring their lives and obtaining money on the policies.

A like zeal was manifest in the formation of a chapter of the Brotherhood of St. Andrew in 1886, after a visit of Mr. Houghteling, who had recently formed this new, now world-wide, organization in St. James' parish, Chicago. St. John's Chapter is enrolled Number Eight.

Not only among the men, however, was there this great and constant activity. In 1889, for instance, the Woman's Auxiliary had two hundred and forty-nine members; cash pledges amounted to \$587.50, and seven boxes had been sent, valued at \$630.50. A Kindergarten was maintained by the Young Women's Guild. But we must defer to a later chapter the account of the societies of St. John's; suffice it to say here that those already in existence grew, and new ones were organized. The four Year Books published by Dr. Blanchard show us a parish in which "the people had a mind to work." In spite of the heavy expenditures of these years, the parish maintained a pledge of \$1400 annually for Diocesan Missions, gave large offerings annually to General Missions, and \$24.50 additional from Mite Boxes for the "Missionary Enrollment Fund."

A few months before Dr. Blanchard's departure, the parish suffered a keen loss by the death of Mr. John S. Minor, Vestryman. It was but a few years since he had come to Detroit from Alpena; but in that time he had taken so active and responsible a part in St. John's that his going from them

was felt by his associates to be the removal of one of the pillars of the Church. In a minute of February 15, 1890, the Vestry say of him:

"An earnest and consistent Churchman, devotedly attached to her services and sacraments, he exemplified in his life the beauty and soundness of her teaching. He was an humble, unostentatious follower of the Lord Jesus Christ, generous to the fullest extent of the means which God gave him; every good work found in him a friend. A member of the last and several previous General Conventions, a delegate to many Diocesan Conventions, a Trustee of St. Luke's Hospital, a Vestryman of St. John's Church,—the Church, the Diocese, and this parish are sensibly bereaved. It has been a privilege to us to work with our dear brother."

Dr. Blanchard officiated for the last time July 13, 1890. The Reverend Edward M. Jefferys—now Rector of St. Peter's, Philadelphia—had come a month before as First Assistant, and continued in charge of the services till the advent of a new Rector.

The question of current support was taken up at this time, and the Vestry issued a circu-

lar announcing that instead of a "Contingent Fund," raised by comparatively a small part of the congregation, to supplement pew rentals and offerings, it was now deemed best to make a moderate increase in the rent of pews, so to distribute equitably the cost of maintaining the parish and incur no debts. The increase went into effect July 1, 1890.

In January following, a call was unanimously extended to the Reverend William Prall, Ph.D., LL.B., Rector of the Church of the Holy Communion, South Orange, New Jersey. In February he sent his acceptance; and began his ministry in St. John's on the Second Sunday after Easter, April 12, 1891. Dr. Prall brought to his charge rare gifts of intellect and heart. A Doctor in Philosophy of Heidelberg, Germany, he had studied law in this country and entered the legal profession. He had been a member of the Legislature of New Jersey. In 1887 he had entered the Holy Ministry. His experience in public affairs led him to take a keen interest in civic questions. He was a brilliant preacher and writer; during his rectorship of St. John's he published two volumes, "Civic Christianity" in 1895, and "The State and The Church" in 1900. He came to a parish

of 1088 communicants, with 161 more at the Mission; he had two assistants at St. John's and another at St. Mary's.

At the same meeting of Vestry in which negotiations with the Rector-elect were reported, January 19, 1891, the subject of a "Boy Choir" was discussed, but action deferred till after Dr. Prall could be consulted. February 16 it was decided to carry out the design of altering the chancel to meet the needs of such a choir, and to make extensive improvements in the Church. May 1, 1891, the following circular letter was sent out:

"To the Parishioners of St. John's Church:

"For eighteen years nothing has been done to our Church edifice. It is now proposed to make extensive improvements to the interior of the Church. Plans have been prepared by Mr. Steni, an eminent Church Architect of New York for this work, and have been accepted by the Vestry. They provide for large additions to the organ, to be made by Hook & Hastings of Boston, the original builders, and its removal to the north side of the Chancel; preparation of the Chancel for a Vested Choir of men and boys. Desirable pews are to be placed in the present organ gallery; necessary repairs are to be made to the roof, and the whole interior of the Church to be handsomely decorated. To make these and other changes

and improvements, about \$25,000 will be required. A Committee of the Vestry will soon call upon you for a subscription to this fund. We feel sure of your co-operation. It is proposed to close the Church after Trinity Sunday (24th of May), until the first of October, during which time the services will be held in the Chapel."

This communication was signed by the two Wardens and the eight Vestrymen.

Later in the month enlarged plans were adopted, increasing the total cost \$10,000 to \$15,000; in September, still others; minor additions were found necessary in November: the total began to assume enormous proportions, and some of Mr. Stent's designs (no doubt, of exceeding beauty) failed of adoption. It was necessary to stop somewhere.

Many beautiful memorials were at this time placed in the Sanctuary and the Chancel; the description of them will be found in an Appendix in this book.

A striking evidence of devotion, whose significance of loyal affection it needs no words to explain, was the re-erection, stone by stone, of St John's Chapel, ten feet to the east on High Street, restoring it just as it had been for so many years, in order that the "cradle of the parish" might be preserved.

It cost \$15,000 to do this. Perhaps no like amount could have been better expended, for a witness to future generations.

The re-opening which was originally proposed to take place October 1, 1891, was actually on Easter Day 1892. Three hundred and fifty communicants assembled at six o'clock in the morning for their festal Eucharist. At the later service Bishop Davies preached from the text, Revelation 1:18—"I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death."

In the Treasurer's Report at the Annual Parish Meeting the next day was the following item: "Disbursements for Repairs and Improvements, \$62,549.98."

It is of interest in the light of the present to read in the Vestry minutes of November 7, 1892:

"The system of pledges for the Church charitable offerings, missions, etc., was discussed and favorably regarded for future consideration."

"The question of having all pews free at evening services was discussed and favorably regarded, provided that pewholders who



WILLIAM PRALL, FIFTH RECTOR

were coming and so informed ushers should have their pews reserved for them."

The overshadowing event of this eventful year was the death, on December 31, of the Senior Warden, who had filled that position for just thirty-four years, since that December when St. John's parish came into being in his own home and by his splendid generosity. During all those years his devotion had never wavered, nor had his active service or his bountiful giving undergone the slightest diminution. No reader of the earlier chapters of this history will need to be told what such a loss meant to the parish.

His honored colleague, Judge Swift, Junior Warden for twenty-one years, was not long in following him. He fell asleep October 30, 1893, in his seventy-fourth year. The Bar Association of Detroit, and the Common Council, as well as the Press of the City, joined with the representatives of the Church to do honor to his memory. "He was learned, refined, accomplished, virile, just, tender, and true, and the ermine that he wore so well for nearly a quarter of a century was just as pure and unsullied when he laid it aside as when it first came to him in its immaculate whiteness. Such splendid qual-

ties did not go unrewarded. The honors that came to him came from all classes, all parties, and all creeds." This was the tribute of a member of the Detroit Bar. Another speaker who followed, said: "No one for twenty years could go in and out of the edifice which adorns the corner of High Street and Woodward Avenue, and witness there the earnest, sturdy devotion, and emotion, of such men as Governor Baldwin and Judge Swift, whose lives fitted so handsomely the tenets of their creed, without at least having his ideals kept well aloft, however frail might be the habit of his life. It is this tribute that I wish to pay to his memory. It is more than his greatness as a judge, it is more than the traits which won for him uniform respect and the plaudits of the people: with whatever fidelity and integrity he discharged his judicial duties, he was a Christian man in the best sense of the word, and no demands of secular employment ever led him astray into a forgetfulness of the obligations which his Christian life imposed."

Thus after a score of years in which the same Wardens had served the parish side by side, there appeared two new Wardens in the congregation—Hervey C. Parke and Robert McMillan. The Senior of these, also, and

three of the Vestrymen, were removed by death during this rectorship. It was truly a period of sad changes. The day was fast coming of which Bishop Worthington had spoken three years before his departure, when there would cease to be among them those on whom the parish had so much relied.

And the Vestry and congregation were not unmindful of the fact. A meeting of "male members" was held in the Chapel after morning service on Sunday, April 16, 1893, to consider financial questions. Addresses were made by the Rector, the Treasurer, the Senior Warden, and others. There was a note of \$8000 to be paid, the remainder of expenses for improvement the year before. And the pledge system was again considered, and adopted; unfortunately its introduction was delayed, and after a time only partially effected. As for the note, it was reduced within two months to \$4500, and "further action postponed till the Fall." It remained, in fact, for thirteen years. The parish had its annual deficiency to make up every Easter, its large apportionments for Diocesan and General Missions to be met, and these things were, by the good old tradition,

always attended to before the end of the fiscal year.

The Rector realized that the pressure of the conditions now beginning to obtain must become heavier rather than lighter as time went on. He made an appeal for Endowment, as a result of which several large legacies were later received, making a good beginning, for which his successors have reason to be grateful. But the appeal did not seem to touch the congregation in general. The notion of St. John's being, or becoming, a "down-town Church" seemed absurd to many. The time was not ripe.

St. Mary's Mission, after many proposals and plans, at last realized its hopes in the erection of the attractive and churchly edifice at the corner of Beaubien and Eliot Streets, late in 1897, at a cost of \$5,500. The property with the land on which it stands, is worth fully \$6000. There remained an indebtedness of \$800. The title was in St. John's corporation; to be made over to St. Mary's when the debt was cancelled, and on its request for parochial independence. It had now 162 communicants, and with the help of individual friends, it met its own current expenses.

On August 21, 1897, George Henry Minchener, for twenty years a member of the Vestry and its Secretary, for many years Superintendent of the Sunday School, departed this life, leaving behind him the fragrant memory of his fidelity, his probity of character, his generous giving of his means and of himself to the work of the Church. On October 12, of the same year, Thomas McGraw, an honored member of the Vestry, returning from Divine Service, was struck by a trolley car, and killed. On February 1, 1898, Ozias W. Shipman, another warm-hearted, loyal Vestryman of the parish, was removed by death, the third within six months, overwhelming his mourning colleagues with the sense of "the shortness and uncertainty of human life."

And while in San Diego, California, on February 8, 1899, Hervey Coke Parke, Senior Warden, was removed from the ranks; another of the "Princes in Israel." He was truly a man beloved. Of inflexible integrity, of boundless generosity; while he was one of the foremost figures in the business world, giving incessant and more loving attention to the business of the Church and to the furtherance of every missionary endeav-

or; the friend of the distressed; a lover of the children, serving for years as Superintendent of the Sunday School:—it was hard for his colleagues to realize it could be true, when word came of his unexpected death. St. Philip's in Detroit, while not a mission of St. John's, practically owes to him its valuable property; more than one mission in the diocese is indebted to him for its very existence.

Such were some of the inroads made by death upon the parish of St. John's during the rectorship of Dr. Prall. Others there were who passed away, not so prominent and conspicuous, but equally deserving of grateful remembrance. There was Mrs. Louisa P. Roberts, widow of John Roberts, first Junior Warden, who at the advanced age of eighty-nine years fell asleep on the sixteenth of January, 1892. Upon her had been bestowed the affectionate title of "The Mother of St. John's." And there was John Lee, of whom his Rector was wont to say, "This man gives himself." He died in 1894, his wife in 1898, leaving their home on Locust Street to the Church. A large collection of valuable works—Church Fathers and Anglican divines—now in the "Rector's Library"

in the Church, came from him through Dr. Prall.

In January 1900, having received a call to St. Paul's Church, Albany, New York, the Rector tendered his resignation, closing his labors on Ash Wednesday, February 28. During his incumbency the communicant membership had increased from 1088 to 1372, exclusive of St. Mary's. The Mission had its church edifice; and the magnificent chancel of St. John's, its vested choir, and the splendid memorials whose fame has gone far beyond the city and the Diocese, will ever be associated with his rectorship. His brilliancy in public address, his frank cordiality, his tenderness to those in affliction, his impulsive generosity, remain in the memory of his congregation, making up a figure distinctive and endearing.

CHAPTER V

FRONTING THE FUTURE

We have followed the fortunes of the parish almost to the threshold of the new century. In its forty-one years it has had but five Rectors; each in his turn leaving behind him a larger company of the faithful, each some addition to the record of missionary enterprises fostered and furthered, and each, with one exception, some increase or enrichment of the parish properties. In the winning of souls and the deepening of the spiritual life, they had all been ‘workmen that needed not to be ashamed, rightly dividing the word of truth’; they each left behind them “living epistles, known and read of all men.” In the statistical tables of the Church, St. John’s had become the largest parish “west of the Alleghanies.” In every General Convention during the term of its existence, it had been represented by a Lay Deputy, in all but one also by a Clerical. There had been no enterprise of the General Church whose appeal had not been heard by it; the Records of Services for twenty-six of these years contain the names of fifty-four Bishops, many of them Missionary, as

preaching in its pulpit, or present in its chancel. Its interests, therefore, had not been parochial, or provincial. It had kept in touch with the forward movements of the Kingdom; its labors and gifts had been enlisted in that broader service; and it had never been without men to whom the Church at large laid claim.

What was the outlook for the future? Would St. John's stand for as much—could it go on contributing as much—in this larger way? It was a question which might not be answered off-hand.

One thing seemed certain. As death was cutting off one and another of the strong men of an earlier day, as family after family would remove to other parishes, all would depend on what was done to make good these losses. Could they be made good? The successor of Dr. Prall, and his successor in turn, must face that question. They were called to front the future, with the vision of an ideal, but with the invincible doggedness of a purpose and a plan.

In March 1900, the Vestry extended their unanimous call to the Reverend Charles E. Woodcock, Rector of Christ Church, Ansonia, Connecticut. He had been for eight-

teen years in Holy Orders; had served as Assistant in Grace Church, Baltimore, for two years, as Rector of the Church of the Ascension, New Haven, four years; in Ansonia, where he spent twelve years, he had built a splendid stone church. A man of rare gifts of public address, of winning personality among men and women and children, a pastor of wide experience and of exceptional penetration in dealing with the personal religious life, wise in administration of business affairs; of a naturally sunny temperament, appreciative of all good and happy in praise as he was fearless in censure —he brought to his task, with all these gifts a whole-hearted enthusiastic devotion. He began his work May 6, 1900.

Early in his administration he sounded the key-note of Endowment. Upon his recommendation and suggestion, at the Vestry meeting of November 5, 1900, the following action was taken:

“Resolved, That a Committee be appointed to consider ways and means of increasing and building up an Endowment Fund for St. John’s parish.

“The Rector appointed as such Committee, Messrs. Henry P. Baldwin and Otto Kirchner.”

In the "Parish Chronicle," which he began to issue a month later, he wrote repeatedly on this subject. In March 1901, under the caption "Looking to the Future," he says:

"Let us look the matter squarely in the face. Fifty years from now—some would say less—St. John's can by no possibility escape becoming a down-town parish. What are we going to do about it? Let it alone? Never! If we could always retain the present congregation with the present interest and support, the fact mentioned would present no problem. But we cannot, and therefore we must face the situation. Removals from the city will occur, death cannot be deferred and will rob us of those who so nobly and generously support the parish, new generations will arise which never knew St. John's. Now how shall we meet this problem which looms up in the future?

"We need a larger endowment for St. John's. This endowment shall be invested, the principal to remain a permanent fund, only the interest of which may be used for parish purposes.

"Now the question suggests itself, How shall we secure this endowment or sustentation fund? We may do it now while we are

in a position to accomplish it. If we wait until the emergency arises, it will be too late. Examples are not wanting of what it costs a parish to put this matter off until it becomes impossible. By and by the Wardens and Vestrymen will formulate a definite plan which will be presented to the people of the parish.

"In the meantime let us do what we can for a beginning. The offerings at the Thursday celebrations, and also the Easter offerings, less the amount needed by the Rector and the Woman's Aid Society for the care of the poor, will be given for this object."

A year later he returned to the same theme. "The provision for the maintenance of a parish is not to save those who come after from any requirement of doing something for themselves; that would be to pauperize them. It is to lay a broad, deep foundation on which to build an enduring parish Do you want St. John's to stand right here with open door and daily offering of prayer, and, as the years or the centuries come and go, to stand here a faithful keeper of the truth? If so, then we must make provision for the future.

"We desire to remember this object in our

wills and thus provide something after we are gone. In this way we can make our place good after we are gone. What we would have done if we had lived will be done year by year through what we have provided out of our love and resources."

Within two months after these words were printed and read, there was another death in the Vestry—that of Robert McMillan, May 2, 1902. His connection with that body dated back to 1865. His associates placed the following tribute on their records:

"As Senior Warden of St. John's parish, he was faithful to every work with painstaking devotion. Prompt and alert to every duty, strong and reliable to every trust, manly and unassuming in his Christian life, we shall love and remember him for what he was and miss him for all that he fulfilled."

Mr. McMillan, like his two predecessors in office, left to St. John's for its Endowment Fund the sum of \$5000; another to take part in that "provision" which betokened the sense of a responsibility not to be terminated by death; another to add the force of his example to give effect to the Rector's appeal.

The organ being at this time very much out of repair, an investigation was made of

what it would cost to put it in good condition. The report of the committee showed that for repairing it the total bill would be \$3672.50, but this would leave the instrument still unsatisfactory. For rebuilding and enlarging it, the expense would be \$9841.50. It was thereupon voted to raise \$20,000, this sum to provide for a new organ, and also to cover the debt of \$4500 mentioned above, remaining over from the chancel improvements.

It was found that the new organ, which was expected to cost \$15,000, would cost \$16,500. Subscriptions did not yet equal this amount. The old organ was sold for \$1500; the new was built and installed by Hutchings and Votey, and formally opened with a recital on October 26, 1904, at which its quality and capacity were displayed by Mr. Fruttchey, choirmaster of St. John's, and Mr. Shelley of New York.

Within a month the Rector was elected Bishop of Kentucky, and the dismay of the congregation at the impending loss of one who had so won their affection and whom they seemed to need so much, put all else for the time into the background. The old debt of \$4500 was not covered; there lacked yet \$4000 of meeting the cost of the organ. The

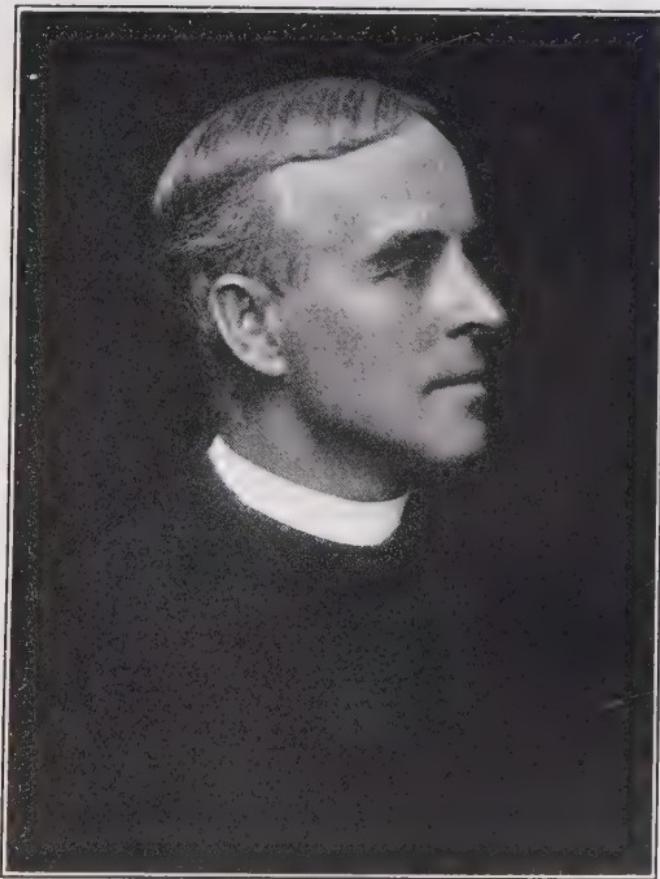
total amount of \$8500 was funded in a note of the parish to be taken up in the near future, if possible.

We cannot leave the rectorship of Dr. Woodcock without recalling again his indefatigable efforts to bring all the people into active co-operation. There were large Confirmation classes; but in the changed conditions, they were recruited increasingly from families not connected with the Church. The Sunday School was the chief agency in bringing them in. It revealed clearly the trend from a "family parish" toward a "parish of individuals." On October 22, 1903, the Rector organized the "Communicants' Guild" for those newly or recently confirmed, hoping by this means to hold them to fidelity in coming to the Sacrament, and to counteract the tendency—in the absence of the old-fashioned home influence—to grow careless and to lapse. That tendency is very strong, and presents one of the grave problems of the time; if it is serious even in Church families, it is doubly so where the Church is recruited largely from among the young, outside.

In January 1904 the Rector brought together some of the men of his congregation to form the "Armitage Club," giving it this

name partly in honor of the fact that Bishop Armitage was the first of the Rectors of the parish, but more still because of Bishop Armitage's unique faculty of drawing men about him to give him support. The prime purposes of the Armitage Club were to be, to promote acquaintance and fellowship among the men who attend services at St. John's, and to band them together to assist the Rector. Dr. Woodcock's manliness and thoroughly democratic spirit fitted him peculiarly for leadership in such an organization.

On the Feast of the Conversion of St. Paul, January 25, 1905, he was consecrated Bishop in St. John's Church--the third of its Rectors to receive this honor. The consecrators were the Presiding Bishop Daniel S. Tuttle of Missouri, Bishop Seymour of Springfield, and Bishop Burton of Lexington. The presenters were Bishop Davies of Michigan and Bishop Worthington of Nebraska. Bishop Leonard of Ohio preached the sermon. Bishop Osborne, Co-adjutor of Springfield, sang the Litany, Bishop Williams of Marquette the "Veni, Creator Spiritus." The attending Presbyters were the Reverend George Buck of Derby, Connecticut, and the Reverend J. G. Minnigerode of



CHARLES EDWARD WOODCOCK, SIXTH RECTOR

Louisville, Kentucky. The Reverend W. Warne Wilson acted as master of ceremonics, and the Reverend John McCarroll, M.D., as deputy registrar.

On January 29, 1905 the Bishop confirmed his first class in St. John's, in number sixty-nine; leaving an enrollment of over fifteen hundred communicants in the parish.

There was now an interval of seven months before the beginning of the present rectorship. On the last day of May 1905 a call was unanimously extended to the Reverend William F. Faber of Lockport, New York; which was accepted by him June 12, his services to begin after the summer vacation, on September 1. Mr. Faber had been made Deacon in 1893, Priest in 1894, by Bishop Coxe of Western New York. While yet in the Diaconate, he had as Rector-elect entered upon the cure of Grace Church, Lockport; in 1894 it had come to him to assume also the charge of Christ Church in the same city, so that he held to the time of his leaving for Detroit both rectorships. In 1896 he had built All Saints' Chapel, in 1901 St. Andrew's-by-the Lake, in 1903 the Chapel of the Good Shepherd, ministering in these five places with the assistance of two Vicars and a staff of Lay Readers.

On his arrival in Detroit he was asked by a newspaper reporter ‘what his specialty was.’ Not exactly understanding the force of the question, he hesitated for a reply; when the enterprising journalist informed him that now-a-days every clergyman must have some specialty—municipal reform, or social service, or boys’ clubs, or something of that sort. The Rector confessed he was so poor as to have none—unless it were the building up and the extension of the Church. He had therefore no program for St. John’s save this—he meant so far as in him lay to carry forward the work here on the lines of his predecessors; he understood them, he believed, and knew them to be right. The journalist departed; and in his article about the latest arrival described his victim’s stature and personal appearance, and his suit of clothes—there being no “specialty” to describe.

The new Rector had indeed told the reporter the literal truth. In an interview with Bishop Worthington, now of blessed memory, he had come to an appreciative understanding of the parish, what its traditions, what its spirit, what its past achievements, what its present problems, were. He had as

yet only a temporary Assistant, the Reverend Dr. Darnell, and it was several months before he secured a permanent one in the person of the Reverend W. Hamilton Benham. With the help of the Deaconess, Mrs. Frances Albin-Jones, who had been in the parish since Dr. Prall's time, he began to find his way a little among the thousands of his new flock.

The choirmaster's position having become vacant, and the choir disorganized, a new leader for the music had to be obtained; who on his coming found a heavy task on his hands in building up a new choir, and gradually mastering a refractory organ,—both of which difficulties he steadily and triumphantly conquered.* During the interval, with the incessant removals and changes down-town, the address lists of the parish had become chaotic. The long task—never ended—of making a card catalogue which should be exact and full and trustworthy, was begun.

The Armitage Club generously came to the Rector's aid, furnishing him for a time with a second Assistant in the person of the Reverend Harvey Kerstetter, who labored diligently over the lists. The Club also met

* Mr. John Leigh Edwards of Cleveland, Ohio.

the Rector's earnest wishes for a renewed and enlarged "Parish Chronicle," assuming its cost.

During his first year the Rector began to agitate the matter of the Endowment, which had been urged by both his predecessors.

In April 1906 he organized the "Business Women's Guild of St. John's Church," "to promote acquaintance and helpful fellowship among the business women of the parish, and to associate them for such Church or benevolent work as may from time to time be decided upon." The Guild has grown rapidly in numbers; it has for three years supported a Matron of the Young Traveler's Aid to visit the stations and meet incoming trains. It has the honor of being copied in a similar organization in St. Mark's parish, Minneapolis.

On February 24, 1906, James Edgar, Junior Warden of the parish, departed this life; of him the Vestry recorded:

"He was uniform in courtesy, efficient in service, constant in piety, unstinted in his generosity and works of charity, public and private, and unflagging in his devotion to this parish and to the Church at large. He was a model citizen and father. As a busi-

ness man he cherished the highest ideals of duty and integrity. In his death the Church and this community have sustained an irretrievable loss."

Mr. Edgar directed that after his death \$5000 be placed in the Endowment Fund as a memorial to his parents.

In November 1906 St. Mary's Mission presented through its Vicar, the Reverend Henry F. Darnell, D. D., a request for its independence, being prepared to discharge its last remaining indebtedness and desiring admission as a parish at the approaching Diocesan Convention. By resolution of the Vestry the request was unanimously granted November 15, 1906.

The Rector began, on the Sunday after Christmas, 1906, to urge upon the congregation the extinction of the debt of \$8500. The women of the parish promptly came forward assuming \$1000 of it. The Vestry organized a campaign for \$10,000 for Easter, to remove the old debt and the anticipated deficit at the same time. A canvass was made; and at Easter, 1907, the offering came to a total of about \$11,400, amid the rejoicings of the people.

On January 16, after a very short illness,

Eber Leet Kelsey, Junior Warden, an ornament to the parish in the integrity, fidelity, and deep modest piety of his character, departed this life, saddening the hearts of his associates by a second sad vacancy in their number. His affection for St. John's was evident in his ceaseless labors in caring for the buildings, and his religion in his devout and constant attendance on the services of the Church. He crowned a life time of devotion by a legacy of \$20,000 to St. John's Endowment Fund.

John Bowles, for nearly twenty-one years sexton, was stricken with pneumonia and died March 8, 1907. He was sorely missed, for he had a very genuine and intelligent affection for the Church. He used to say, "I love every stone of it."

It was in that same week that Deaconess Albin-Jones, after nearly twelve years in St. John's, went to Philadelphia, to take up work in St. Nathaniel's Church.

Mr. Benham had left also, at the close of the previous year, to be succeeded by the Reverend R. T. W. Webb, late of St. Philip's and former Rector at Mt. Clemens, whose faithful and efficient services soon won him the love of young and old.

At the meeting of the Detroit Convocation April 30, 1907, five outlying parts of Detroit were assigned to five parishes respectively, to open needed missions; to St. John's was given Highland Park. On Wednesday evening May 22, the Rector held an informal meeting in the office of Dr. N. B. Webber, 2662 Woodward Avenue, when a Sunday afternoon service was established to begin the next Sunday, in that place. After five services in the Doctor's office, the Presbyterian Church being offered, services were thereafter held there; the Mission adopted the name of St. Alban's, and had its first Confirmation, of nine candidates, on Easter Day, 1908. On May 9, 1908 it was formally organized, the Bishop appointing a Vestry for it with Dr. N. B. Webber as Warden. In June it took up quarters over the Pharmacy, 2700 Woodward Avenue, in rooms fitted up in attractive churchly style. It has sixty-one communicants, a Sunday School of forty-five, a Men's Club, and Women's Guild and Auxiliary. It has made payments on a building lot on Glendale Avenue. On July 1 the Reverend Kendall Severance, Deacon, took charge of the work under the direction of the Rector.

On November 2, 1908 the Vestry of St. John's Church resolved, after careful consideration to adopt the weekly envelope system for offerings, and with the new year it was introduced, showing from the first a marked and continuing increase for all the objects on the parish schedule.

At a parish meeting May 26, 1909 it was resolved to make the effort to raise by November 17 next a Semi-Centennial Endowment Fund of \$50,000. As the great anniversary draws near, enthusiasm is rising, and the community at large is showing an interest in the maintenance of St. John's Church in its present location. The committee adopted a plan to reach by circular letter or by personal solicitation every person who has ever been in any way connected with the parish.

Here the story must rest. Begun in God; sanctified by the prayers and the sacrifices of a host of faithful men and women; having earned the right to live because through fifty years it has never fruitlessly cumbered the ground, but has abounded toward all Christian endeavors in city and Diocese and in the world-wide mission field; asking to remain



WILLIAM FREDERIC FABER, SEVENTH RECTOR

still through future years, with open doors, a House of Prayer for all people; it cannot fail the prayer will be granted, and the story of the half-century now concluded be but the opening chapter of a long and blessed record to be written hereafter.

Whether in the distant or the near future St. John's parish shall still be found maintaining the splendid pre-eminence which it has had these fifty years past; whether it shall continue to set its representatives among the leaders in the larger life of the Church; how long the Church may continue to look to it for large offerings and individual benefactions, and turn to it to bear its part of the burdens which are laid upon the strong:—all this lies with the veiled future, in the hands of God. At all events, there is, in 1909, little indication of retreat. What may have fallen off in the way of conspicuous individual contributions, is well offset by a general sense of responsibility diffused as it has not been in some years, and still spreading. The missionary spirit has, perhaps, never been more alert; and certainly never more enlightened. Devotional ardor always, everywhere, tends to cool off, and needs the unceasing warmth of the Divine Spirit to

keep it up. But its maintenance is not dependent upon great numbers, or a forward part in large affairs; it is dependent simply upon fidelity, and the habitual drawing nigh unto God. And in that lies the secret of power. Whatever the years may bring, whatever shall be the place of St. John's or its rank in the future, the real power to fulfil its true mission it need never lack, if its children seek what the fathers sought: for it was simply through seeking first the Kingdom of God and His righteousness that all these things—the outward glory of Fifty Years—were added unto them.

CHAPTER VI

THE PEOPLE HAD A MIND TO WORK

The story of St. John's parish would be incomplete, indeed, without some account, more than could be given in the preceding chapters, of the various organized activities of the people. From the very first, old and young were expected to take part in missionary and charitable work; and more in this than in efforts directed to the raising of funds for parish maintenance. It may be said that even those societies whose sphere was more strictly parochial, were set to labor for the upbuilding of Christian fellowship and for the assistance of the Rector in the furtherance of the primary objects of the Church of Christ: this, rather than the raising of money for St. John's. The truth of this statement will appear as we proceed.

First of all, in point of time and of importance, appears the Sunday School. It was organized, as we have seen, on the first Sunday after the consecration of the Chapel, November 20, 1859. Its first Superintendent was the Senior Warden, H. P. Baldwin. It began with twenty-eight officers and

teachers, and one hundred and thirty-six scholars. When next reported, in June 1861, it had a total enrollment of four hundred and fifty-one; in 1866, the last year of Bishop Armitage's rectorship, it had grown to seven hundred and twenty-seven. It reached its highest figure in 1868, when it stood at eight hundred and thirty-six, but this was probably inclusive of St. James' Mission, which had one hundred and thirty-five. In 1881 the parish school reported seven hundred and sixty, St. James' Mission (its last year before becoming an independent parish) two hundred and thirty-two, St. Mary's Mission two hundred and eighty-eight; making a grand total that year, for St. John's and its dependent missions, of twelve hundred and eighty. Since 1883 the parish school has declined in numbers. St. Mary's Mission reached high-water mark in 1889, with a Sunday School enrollment of four hundred and twenty-three; since that date it also has almost steadily declined in numbers.

It is necessary to bear in mind that when St. John's was established, it occupied and for some time continued to occupy this growing region alone. Moreover, it was in

that day a region of homes. Then began to come in the various churches of the denominations, one after another, either by removal from down-town, or by organization of new congregations; naturally they drew many of the children from families not affiliated with our Church. Then, within the last ten or fifteen years, came the removal of so many of the older families, a steady stream which left the old homes to become rooming-houses and boarding-houses, or to be torn down to make way for business. A new population poured in—is still pouring in—more numerous than that which has departed, but very largely of single people; the neighborhood being desirable because of its nearness to the offices and stores for the multitudes of young people there employed.

The neighborhood of St. Mary's has been even more hopelessly revolutionized. Alien races, of alien religions, have come into possession of the streets where once its congregation dwelt; and the Sunday School roll simply shows the inevitable result. It is stated on authority that not more than ten of its families now reside within a half mile of the Church; many come a long distance

by trolley to attend service in the place which is so dear to them.; to send their children there to Sunday School is a different matter.

There is no record of St. John's School by which to trace its history, and it is necessary to resort to incidental references, and to such recollections of former members of it as one may chance still to find--these, naturally, are not always definite as to exact dates. But it appears that after the first Superintendent, who served for at least seven years, there came Mr. W. O. Strong and Mr. J. F. Conover, the latter appearing as Superintendent in 1869 and 1870. Then came the long term of Mr. William H. Allen, so well remembered by many still in the parish. In 1885 appears Mr. Hervey C. Parke, who later became Senior Warden. In 1892 we find Mr. George H. Minchener at the head of the School; succeeded in 1897 by Mr. Walter J. McBride. Since 1899 Mr. George Swift has been the beloved and devoted leader in this work, whose indefatigable labors and unquenchable enthusiasm are, humanly speaking, the sustaining soul of the work amid countless discouragements. And so it is that in 1909, with an

enrollment of but three hundred and twenty-five, St. John's Sunday School stands surpassed by no other School in the city or Diocese, for the efficiency and zeal of its teachers, the reverence and good order of its scholars, and the thoroughness of its work. For two years it has been thoroughly graded; written work and written examinations give evidence that something is really learned; there is pride in doing work on the lines of modern day-schools, so far as the limited time and opportunity will permit.

The training to missionary giving in the School began with its beginning and has never ceased. All its offerings are devoted to missionary purposes, Diocesan and General; it has sent many "specials." For the year ended last May (1909) it reported \$265 Lenten Offerings for General Missions, \$246.26 for Diocesan Missions.

On May 11, 1864, the Rector organized the Church Aid Society with seventeen members. It will be recalled that very soon after his arrival in Detroit he had brought the women of the young parish together in the Rectory, to do active work for the charitable needs of the community that winter; and how that work had increased in the win-

ter following. It had, however, remained unorganized till now, when the Rector called together the women in the Chapel, presented to them "Articles of Association," and received the signatures of seventeen, increased the following October to seventy; thus forming a strong and enduring organization, which was to assume large responsibilities as the years went on. The Rector was ex officio President of the Society; Miss Marian H. Backus was its first Secretary; Mrs. Mary W. Burch, Treasurer. The work proposed for the society was distributed among Committees for the Care of the Sick and the Poor, for Visiting New Parishioners, for Aiding the Sunday School, for Purchase of Materials and Preparation of Work for Meetings, for Missions. The full reports of some of these, notably the first, give evidence of great fidelity and zeal.

The society hit upon a somewhat novel plan for bringing funds into the treasury. One of the parishioners, Mr. Hutchings, owning boats on the lakes, an opportunity offered to place on vessels plying between Detroit and Lake Superior ports cases of goods, the articles being made at the weekly sewing meetings of the society; and from



ST. JOHN'S CHURCH, RECTORY AND PARISH BUILDING, ABOUT 1895

the sale of these products of needlecraft goodly sums were realized. In the summer of 1865 one of these boats was burned, and the society suffered a partial loss of these expected proceeds; in 1873 another, from the same cause, to the amount of \$50. Nevertheless, undaunted by these hazards of marine business, the society went on, and brought into its treasury a very considerable income.

Bishop Armitage enlisted his Aid Society in work for St. Luke's Hospital and Church Home, an object which has ever remained dear to the heart of St. John's people, and for which large sums have been given by them in Church offerings, Sunday School contributions, and individual benefactions. A receipt of date January 12, 1872, gives credit to the Church Aid Society for \$1,000 for the endowment of a bed in that institution.

In resigning the presidency in October 1872, Mrs. Eunice Tripler leaves on record this beautiful tribute: "On entering upon the office she found the society a body of patient workers, full of kind feeling toward each other, and ready to do any good work which presented itself, and she goes out of

office without having, she truly believes, heard one word which would shame any member at the Great Day. The members have won her respect as well as affection, and she thinks better of human nature because of them."

At the same meeting Mrs. Avis C. Locke, Secretary, reports among other things, \$113.60 collected during the year for the Bell Fund. A word in passing about this Bell Fund: Among the things left, when the Church was building, to be done at a later time, was a chime of bells to be placed in the tower. The Church Aid Society began to accumulate a fund for this purpose. Mrs. Eunice A. Jennison, Treasurer, reported May 1, 1869: "This Society owns \$900 in Government Bonds." It was resolved to pay \$600 toward much needed repairs in the Chapel; and when these repairs were found to cost \$800, the society made an offer to the Vestry to take out of their "Chime Fund" the additional \$200, if the Vestry would assume that amount as a loan, to be repaid with interest, so that the Chime Fund might not be impaired. When the repayment was delayed, unduly as they thought, the women vigorously pressed up-

on the Vestry the obligation, and the money was restored. The splendid bell was procured in 1872 at a cost of \$1,622.28. It does not appear just how much of this sum was the contribution of the women. The chime remains as yet unrealized.

Many appeals continued to come in, and the society heroically responded to them; sending boxes for relief of fire sufferers in the state, yellow fever sufferers in Tennessee and to missionaries in the Domestic Field. In 1875-1876 they furnished the chancel of the new St. James' Church, and collected funds for the Armitage Memorial Tablet. In 1878 they assumed at the Rector's request, the expense of publishing the "Chronicle"; in 1879 it was found necessary to discontinue its publication.

At the annual meeting, October 16, 1879, it was decided to open a Mission House at 405 Woodward Avenue, to enlarge the scope of the society's charitable work. The Rector issued two printed circulars, one outlining the plan and giving the Committees—thirteen in all; another of "Hints and Suggestions to the Visitors of the Poor." Sewing Schools, a Cooking Class, Mothers' Meetings, Maternity Committee and Employ-

ment Committee—these were some of the new departments of work; they had been in part in operation at St. Mary's Mission, and the Mission House was to serve the people of St. Mary's as well as St. John's. A report Palm Sunday 1880, by Mrs. Jennison, Secretary, showed a very promising beginning, and many praiseworthy things already accomplished. Mrs. J. S. Conklin was the President.

At a special meeting May 27, 1880, called by the Rector "to make the Aid Society effective as a branch of the Diocesan Auxiliary recently organized," action was taken which resulted in effect in the organization of St. John's Auxiliary. This will be described below in giving a sketch of that society.

On the first of May, 1880, the location of the Mission House was changed to 332 Woodward Avenue, in close proximity to the Church. In 1882 it was again necessary to move, as these rooms could not be re-rented, and the work was carried over to the "Duffield Street Chapel." In her report November 27, 1883, the Secretary says: "Among the ladies who were regularly engaged in the charities of the Mission House

last winter, the general feeling seems to be that it is doing a genuine work: one full of blessed possibilities whenever we shall have a suitable parish building adapted to our needs. The lack of this is our great hindrance, and is a standing menace to the permanence of our work."

This building was, as we have seen, some five years in coming; but from this time on it was kept in view, and the Church Aid Society lent all their influence and their active assistance to bringing it to happy completion. The President, Mrs. Conklin, in 1889, compared the day of their first meeting in the new building with that other day, twenty-five years before, when the society was organized by the first Rector: two days "long to be remembered."

In 1895 Deaconess Albin-Jones was engaged, and acted as the representative of the women of the parish in charitab'e work, serving, till her removal to Philadelphia in 1907, as Secretary of the Church Aid Society, and assisting in the Sewing Schools. Mrs. Conklin was succeeded in the presidency by Mrs. Alvin S. Clark, who for many years continued at the head of the Society, resigning on account of ill health, and being

followed in turn by Mrs. E. G. Smith, who is still in that office in 1909.

The Sewing Schools had undergone considerable change in the later years; sewing being taught in the day schools, there no longer existed the same need for them among the young girls, whose attendance had fallen to a very low figure; among the women there were other reasons operative to reduce the attendance and to make a continuance of the work unadvisable in the judgment of the leading workers of the Society. The Sewing Schools, with the "store," were therefore given up in 1907. The sick and distressed are visited and provided for by the Society; and Christmas dinners are sent out to deserving families who have a claim upon the parish. The superintendence of the Parish Building remains as heretofore with the President of the Church Aid Society.

St. John's Church Union comes to view in the Diocesan Journal of 1868, where the Recto, the Reverend J. J. McCook, reports: "The men of the parish have lately organized themselves into a society known as the 'St. John's Church Union,' whose object is, under the advice and direction of the Rec-

tor, to do all Christian work proper to be done by laymen." It was thus conceived as not primarily a social club, but rather as an actively religious and missionary organization.

Of its first officers, or the number of its members in the early years, we have no record. References to its work abound in the Vestry Minutes, and among its members there were to be found most of the leading men of the parish, as appears from these references, in official communications to the Vestry. We have seen that St. James' Mission was begun by them, and they fostered it through all the period of its dependence; later, and for many years, they did the same for St. Mary's. They raised large sums of money for both these missions, and were ever eager for their progress and their more efficient equipment. They also strove by social entertainments to promote acquaintance among the men of St. John's. The Constitution and By-Laws were revised in 1880. In 1885, at the beginning of a new rectorship, they took up eagerly the measures proposed to increase the interest of the male members of the parish. The minutes of December 6, 1892, are the last to be re-

corded, and presumably the Union passed out of existence at about that time. It may be that the Brotherhood of St. Andrew, organized a few years before, had seemed to cover its ground sufficiently.

The Altar Society was formed in 1877, "to consist of female communicants, offering themselves for membership, who may be anxious for the more reverent worship of Almighty God in the sacred mysteries of the Altar; and who are ready with their money and their toil to render the Sanctuary and all pertaining thereto more beautiful and more worthy of the Divine Presence."

The annual meeting was to be on the afternoon of the Feast of St. John the Evangelist; this was in 1883 changed to St. Andrew's Day. A semi-annual meeting was to be held on the afternoon of Ascension Day. The Rector was to be President ex officio; a Vice-President, a Treasurer, and a Secretary were to be elected, and confirmed by the rector.

It was recommended that no one be "solicited" to become a member of the society; and that all matters pertaining to

the organization be “regarded as sacred and not be made a topic of conversation.”

The first Vice-President was Mrs. H. P. Baldwin, 2nd, who in this as in the work of the Mission House bore a prominent part, and in whose premature death in 1883 the parish sustained an irreparable loss. Miss Emmons also appears among the first Committees; from this time on till her death in 1907 giving unstintedly her skilled labors in ecclesiastical embroidery, not only for vestments and hangings to be used in St. John’s, but for the many gifts which went out to missions in a steady stream from St. John’s Altar Society.

The records of the organization show the affectionate interest and the unwearying generosity of a band of women who were confronted constantly with demands for new articles and for the repair or replacing of the old, “to render the sanctuary and all pertaining thereto more beautiful and more worthy of the Divine Presence;” women upon whom fell every week without pause much labor to be performed, as reverence required, with their own hands. Of both labor and expense there came a large increase with the introduction of the vested choir in 1892.

Some idea of the scope of the Altar Society's work may be had from a glance at the departments in charge of the several Committees: besides the care of Holy Vessels, there are, the Care of Sanctuary and Church and Chapel Hangings, Care of the Altar Linen, Care of Clerical Vestments, Care of Choir Vestments, Provision of Altar Breads, of Flowers, Embroidery, and Care of the Statuary. There is no society in a parish whose work touches more constantly or more intimately that of the Clergyman; none whose efficiency and reverent fidelity will more uphold his hands. For among the obligations of membership there is this also: daily prayer for those who minister in God's House.

"A meeting for the formation of a Young Women's Guild in connection with St. John's parish was held at 3 o'clock on Tuesday afternoon, April 2, 1878, at the residence of Mrs. Barrows, corner Henry Street and Cass Avenue. There were present the Rector of the parish and thirty-one young women. Dr. Worthington opened the meeting with prayer, and then stated his object in forming this Guild. Primarily it was in order that the young girls of his

parish should interest themselves in Church work, and learn to carry it on systematically. The special work in which he would like to have them engage just now, was in behalf of St. Mary's Mission. It was his desire to erect a plain chapel suitable for the work of this Mission, which is now carried on in a very inconvenient and dilapidated building. He estimated that a suitable building which would suffice for from ten to fifteen years could be built for about \$700. If the Guild was willing to undertake to raise this money he felt confident of its success. They could accomplish this purpose by fancy work, festivals, or in some other way that they might hereafter devise."

The matter proposed was put to vote, and unanimously adopted. Organization was effected then and there, and the following were elected officers: President, Miss Louise B. Pitkin; Vice-President, Miss Annie Shipman; Secretary, Miss Dora G. Houghton; Treasurer, Miss Carrie Burtenshaw. Dues were fixed at fifty cents a year, payable semi-annually in advance; with a fine of ten cents for absence from each regular meeting. It was voted to meet every Tuesday afternoon from two until

five o'clock. Mrs. Barrows very kindly placed her parlor at the disposal of the society for their weekly gathering.

One week later a Constitution was submitted and adopted. It provided for an "Advisory Board composed of older and experienced ladies," and the following were elected to this position: Mrs. James Conklin, Mrs. Charles H. Locke, Mrs. H. P. Baldwin, 2nd, and Mrs. Stokes. Miss Pitkin having declined the presidency, Miss Annie Shipman was elected to that office, and Miss Rowland, Vice-President. Provision was made for honorary members, who were not required to attend meetings, but who paid \$2.00 per year.

At the first festival held, \$183 net profits were earned. The proceeds of all work as reported at the Annual Meeting in September amounted to \$212.05. There was pressing demand for it; for at this same meeting Dr. Jamieson, Superintendent of St. Mary's Mission, told of the absolute necessity of the new building; of the contemplated purchase of a lot on the corner of Benton and St. Antoine Streets, and of a tentative plan for a chapel to be erected thereon; that the lot would cost \$750, the

chapel about \$1,000. St. John's Church Union had raised some money, and also the two Sunday Schools; and the Young Women's Guild might assume either the lot or the building, or they might contribute to a common fund for both. The Guild decided at a subsequent meeting to assume the building of the chapel. Another festival was held in December; and the sum of \$300, all earned within eight months, was paid upon their pledge. The work of erecting St. Mary's Chapel had gone on apace, and Dr. Jamieson was able to invite the Guild to the service of its opening, Thursday evening, December 19, 1878.

The Guild now carried out very successfully a series of literary meetings, taking up in succession Charles Dickens, Charles Lamb, Macaulay, Longfellow, Mrs. Browning, Washington Irving, and Dean Swift,—with biographical sketch of each, appreciations of their writings and readings from their works. The detailed accounts of these meetings given in the Minutes show that real study was expended on these subjects, and the result was highly satisfactory, there being a good attendance to the end.

The second year of the society was less

prosperous. The membership had fallen off and the proceeds were greatly diminished. But in the following year there was a revival of interest. By dint of repeated efforts, of various entertainments and expedients, the Secretary was able to record for the Society, on May 30, 1882, that "the \$1,000 pledge for St. Mary's Chapel had been paid and there was about \$12 in the treasury."

During all this time there had been work done by the Guild to help in the preparation of missionary boxes. It was one of the customs of the society to have some member read aloud at meetings while the others sewed; in this way many interesting bits of current and standard literature were read.

The Guild continued its interest in St. Mary's, presenting the mission with an organ costing \$91.50, and painting the chapel at an expense of \$107.50. Various donations for improvements continued to be made from time to time. Other missionary work was done every year, in providing articles for boxes; sometimes money was sent to Domestic Missions. The Rector's study was partly furnished, in preparation for the Church Congress about to convene in Detroit.

November 1, 1886, a kindergarten was started by the Guild, under the care of Miss Stratton, a graduate of the Providence Training School. In 1889 it was removed to St. Mary's Chapel, but continued under the support of the Guild.

A Deaconess being engaged in 1895, the Guild assumed one half of her salary, and so continued until 1906. Since that time the proceeds of its annual Thanksgiving Supper and Bazaar have been expended in needed repairs and improvements in the Parish Building.

It might truthfully be said that there never was a time when there was no Woman's Auxiliary work in St. John's parish. When the Church Aid Society was formed, the preparation of boxes annually—or oftener—was carried on as a regular part of its program. With the formation of a Diocesan Auxiliary about 1880, Dr. Worthington felt that the time had come to give the missionary side of the Aid Society's work more distinct organization, although even then an entirely separate society was not contemplated. There were now, however, two treasuries, a system of monthly pledges of

five cents being introduced, and the funds accruing from these and other offerings for Missions being collected and kept separately. The expansion of this side of the old society's work brought about in a few years its entire differentiation and resulted in a new society. It was in October, 1885, that the division was effected, a Constitution was adopted, and the following were the first officers elected: President, Mrs. J. G. Johnson; Vice-President, Mrs. Hervey C. Parke; Secretary, Mrs. William Jennison; Treasurer, Mrs. John M. B. Sill; Assistant Secretary, Miss Mary E. Parke. The name of the new organization was: The Parochial Branch of the Woman's Auxiliary to the Board of Missions of St. John's Church. In the Year Book of 1885 it is reported as having two hundred and twenty members. Thirteen collectors of monthly dues were appointed, some of them still serving in 1909; they were: Mrs. Benjamin G. Stimson, Mrs. Henry Perrenaud, Mrs. William P. Hanford, Mrs. Frank G. Smith, Mrs. Sarah E. Walker, Mrs. Noah D. Lapham, Mrs. Martin Delaney, Mrs. Digby V. Bell, Mrs. Charles E. Locke, Mrs. Burrows, Mrs. Jacob Houghton, Mrs. Teller, Miss Fanny Emmons.



THE CHOIR, 1909

The Treasurer's report for the first year shows money offerings of \$295.75, missionary boxes valued at \$283.53; total, \$579.28. The corresponding report for the year ending May 1, 1909, shows cash pledges paid, \$550, missionary boxes, \$302.60; total, \$852.60.

Since 1900 meetings have been held every week (except during Holy Week) from the first Friday in October until the last Friday before the Diocesan Annual Meeting.

Since 1903, to conform with a request of the Board of Missions, boxes have been sent before Christmas instead of before Easter.

During the presidency of Mrs. Alice B. Craig, missionary study, through program meetings and in classes, was introduced as a prominent and very helpful feature of the work.

Twenty years after her first appearance as President of the Auxiliary, in 1889, Mrs. George Beck was again chosen head of this great society.

A natural corollary of the Woman's Auxiliary is the Junior Auxiliary. The President and Secretary of the former, in the winter of 1886-7, started this branch,

bringing together girls of from fifteen to eighteen years of age, to co-operate with the women in preparing missionary boxes, thus giving them practical training for the work. The membership in 1888 was twenty; in 1889 it had risen to forty-four.

The problem naturally presented itself in a few years, of a society of young women, diminished in numbers, which could not be recruited with children. The Junior work passed through this stage, till the old members attached themselves to other societies; and in 1906 a new Junior branch was organized, with young girls under the direction of Miss Jane B. Livermore and Mrs. Joseph Johnson, which numbers in 1909 about forty enrolled members.

In 1908 a Young Woman's Auxiliary was organized, under the direction of Miss Mary E. Neil, consisting largely of the members of her Bible Class, with Miss Georgia Clark as President.

"The Ministering Children's League" was formed in February, 1888, with missionary and benevolent objects, and reported for several years, under the leadership of Mrs. Harry Maclean, Miss Jean Hutchings, and Miss Delia Warriner, considerable

sums raised and contributed to benevolent objects, locally and in the mission field.

The Babies' Branch appears in 1900 under the secretaryship of Miss Delia Warriner. While it represents active work only on the part of one or two women who have it in charge, its influence and effect, it is believed, are beyond calculation; on the one hand, training children from infancy to the habit of giving for the extension of the Master's Kingdom, on the other, preserving the sacred memory of little ones in Paradise, whose parents make this annual offering in their name.

The Church Periodical Club, an adjunct of the Woman's Auxiliary, is found listed with the parish activities for the first time in April 1901. In its unobtrusive way it means much to those who, in mission stations, deprived of current literature, receive the weekly and monthly visits of periodicals for which they cannot themselves afford to pay. Miss Mollie Richmond has been from the first its Secretary.

We have grouped with the Woman's Auxiliary these various allied societies, and in so doing have departed from the chronological order adopted at the outset. In re-

suming that order, we come next to the Brotherhood of St. Andrew.

In the "Minutes of the 173d regular meeting of St. John's Church Union, held in the basement of the Church, Monday evening, March 8, 1886" we read:

"Mr. Houghteling of Chicago addressed the Union on the subject of how to get hold of the young men and hold them in the Church, and gave a very interesting account of his efforts at Chicago, in organizing the St. Andrew's Brotherhood." "After speeches by Gov. Baldwin and others, and the answering of numerous questions by Mr. Houghteling, it was agreed to start a Brotherhood of St. Andrew at once; and upon motion, the Chair appointed Mr. George Swift, Mr. E. L. Cary, and Mr. Cummins a Committee of Three to meet at the Rectory on Thursday evening and perfect the organization."

The chapter thus organized as "No. 8" had for its first Director Mr. George Swift. Sixteen members were enrolled that year, under the two-fold pledge of daily prayer for the spread of Christ's Kingdom among young men, and of earnest effort to bring each week at least one young man to Church

or to a Bible Class. As the years went on it increased greatly in numbers and in influence. Twice it has had the honor of bringing to St. John's Church the General Convention of the Brotherhood. With the removal of many of its old-time members to other parishes or other cities, it is at present much diminished, but its faithful few are still doing their Brotherhood work at the Sunday evening services and in the distribution through the neighborhood of invitations to attend Church. The Junior Brotherhood, formed and fostered by the Senior, has for some years enlisted boys in a similar work among other boys, and through the Sunday School.

The Girls' Friendly Society was introduced into the parish in February 1888. The English Society was formed in 1875; two years later, in Lowell, Massachusetts, the American Society. Under the motto, "Bear ye one another's burdens," it seeks to "bind together in one society church-women as associates, and girls and young women as members, for mutual help (religious and secular), for sympathy and prayer; to encourage purity of life, dutifulness to

employers, and thrift; to provide the privileges of the Society for its members wherever they may be by giving them an introduction from one branch to another." The parochial branch in St. John's has done splendid service during twenty-one years, and is in 1909 in full vigor, with a large staff of associates. It meets every Monday evening, except during the summer vacation, when "Holiday House" on Pine Lake is open and offers its privileges to the girls.

Of the Communicants' Guild, the Armitage Club, and the Business Women's Guild, mention was made in the preceding chapter. All three were formed during the decade closing the parish's half-century; their history is yet to be written.

Passing thus in review the various organized activities of the congregation of St. John's, it must at least be evident that there has been through these fifty years an earnest desire in the hearts of the people to be of service in their Master's Kingdom. Not all of these organizations have flourished equally; some of them have not survived;—none, however, but has in some measure embodied a spirit of consecration, and en-

listed some honest labor, some genuine sacrifice; none, therefore, but has borne some fruit to benefit the world, whether we may or may not see where and how. That so many of them, on the threshold of a second half century, are full of vitality; that in spite of changed conditions so many of them are devising liberal things and no-wise lowering the standard;—is proof that the old spirit of devotion still lives, the spirit of willing service, and of confidence that no work begun and continued in God can end in failure.

APPENDIX A.

*List of Signers of the Articles of Agreement to
organize a new parish under the name
of St. John's Church, Detroit.*

13 December, 1858.

HENRY P. BALDWIN
GEORGE C. JONES
JOHN M. REILLY
JOHN P. COOK
WILLIAM BRODIE
JOHN ROBERTS
JOHN RUMNEY
JAS. M. JOHNSON
THOS. J. BARRY
GEORGE W. ROSE
B. G. STIMSON
L. L. TIFFANY
T. B. LEAVENWORTH
HENRY HEAMES
ANDREW BACKUS
A. RICHMOND
ROB'T M. REILLY
J. PARKINSON
T. H. ARMSTRONG
HAMILTON MILLER
JOHN CAMPBELL
THOS. G. SCOTT
JAMES W. HANFORD
JOHN W. STRONG
GEORGE S. SWIFT

The signatures being acknowledged before
GEORGE S. SWIFT, Esq., Notary Public.

HENRY P. BALDWIN,
JOHN ROBERTS, } *Wardens]*

GEORGE C. JONES,
BENJ. G. STIMSON,
GEORGE W. ROSE,
JOHN HUTCHINGS,
GEORGE S. SWIFT,
AROUET RICHMOND,
JOHN W. STRONG. } *Vestrymen]*

APPENDIX B.

*Declaration on the part of the Rector, Wardens
and Vestrymen.*

(Deposited in the cornerstone of St. John's Church, June 6th, 1860.)

On this sixth day of June, in the year of our LORD one thousand eight hundred and sixty, in the presence of the members of the Twenty-sixth Annual Convention of the Diocese of Michigan, now in session, and of many of the parishioners, and of many friends from other parishes, the cornerstone of St. John's Church, Detroit, is duly laid by the Right Reverend Samuel Allen McCoskry, D. D., D. C. L., Oxon., the first Bishop of the Diocese of Michigan.

To us, the first Rector, Wardens and Vestrymen of this Church, by the Providence of GOD, in behalf of the first members of this parish, this stone is like that which Samuel set up for Israel, (I Sam. 7:12) and, as it is laid, we own with thankfulness, "Hitherto hath the LORD helped us." The first meeting to discuss the need of a new parish was held December 6th, 1858. The cornerstone of St. John's Chapel was laid, April 19th, 1859. The Chapel was consecrated, November 17th, 1859. The first service was held on the 22d Sunday after Trinity, November 20th, 1859. The unexpected demand for seats therein, and other indications of a wide field, led to the first steps towards the building of this Church, on the eighth day after, November 28, 1859. The "thank-offering to GOD for His

goodness to him through all his life" of Henry Porter Baldwin, consisting of the land, Chapel, and Rectory, commenced the building-fund for the Church, with the amount before contributed by others for the building of the Chapel. The farther gift of the same "cheerful giver" unto the LORD, at once an example and an impulse, was followed by the gifts of others "devising liberal things." And now, one year and a half from the first movement in this Christian work, six months and nineteen days from the consecration of the Chapel, we set up this stone of memorial in the foundation of a new Temple of GOD, and we confess, "Hitherto hath the LORD helped us." "Not unto us, O LORD, not unto us, but unto Thy Name give the praise, for Thy loving mercy and for Thy truth's sake."

We are conscious and confident that we are building that which will outlast ourselves; and we rejoice in the hope that, within the walls we are permitted to raise, thousands, in successive generations, will worship GOD, the Father, the Son, and the Holy Ghost; and confess our LORD and Saviour JESUS CHRIST, in the Sacraments and ordinances of His Gospel; and partake of all the blessings of membership in His Church, which are precious to our souls to-day. As Christians and as Churchmen, we thank GOD for our strong assurance and conviction, drawn from past history, that the Protestant Episcopal Church, for whose communion this building will be reared, is so grounded on *the one foundation*, JESUS CHRIST, so true to Him, in the ministry, the

doctrine, the Liturgy, the sacred year, the entire system which she has inherited; so careful of His *complete* Gospel, holding each and every part thereof, in its own due proportion and harmony; that however we and those who shall follow us may prove unworthy of her and of her LORD, among all the changes and chances of this world, she will remain, in all essential things unchanged. We thank GOD that we shall be permitted to leave to our successors, not this building only, wherein the truth of GOD may be proclaimed, but the stronger and more enduring building of the Church, made at the first "the Pillar and Ground of the Truth," and now its best preservation and defence. And, although we are not worthy to offer unto Him anything of ours, we humbly pray Him, in the Name of our LORD JESUS CHRIST, to accept this building for His own from this day forth, to preserve it to be the home of many souls of His servants while here in the body, through generations to come. And we pray Him, of His Infinite Mercy to guide and govern His ministers and His people, who shall serve Him in this house from year to year; and by His indwelling presence and Spirit, to keep them ever firm, steadfast and true, in heart and life to the everlasting Gospel—to the confession of "one LORD, one Faith, one Baptism, one GOD and Father of all."

(Signed) WILLIAM E. ARMITAGE,
Rector]

APPENDIX C.

Rectors of St. John's Church.

WILLIAM EDMOND ARMITAGE, D.D.	1859-1866
JOHN JAMES McCOOK, D.D.	1867-1868
GEORGE WORTHINGTON, D.D.,LL.D.	1868-1885
JOSEPH NATHANIEL BLANCHARD,D.D.	1885-1890
WILLIAM PRALL, PH.D.,S.T.D.	1891-1900
CHARLES EDWARD WOODCOCK, D.D.	1900-1905
WILLIAM FREDERIC FABER, D.D.	1905-

APPENDIX D.

Assistant Ministers at St. John's and its Missions.

JOSEPH R. ANDERSON,	1864-1866
JOHN K. DUNN,	1866-1867
JESSE T. WEBSTER,	1869-1871
JOHN L. TAYLOR,	1871-1872
WILLIAM CHARLES,	1873-1877
PAUL ZIEGLER,	1874-1875
S. B. CARPENTER,	1876-1879
S. W. FRISBIE,	1880-1884
WILLIAM J. ROBERTS,	1880-1882
G. MOTT WILLIAMS,	1881-1882
W. WARNE WILSON,	1882-1887
E. L. TURQUAND,	1882-1884
W. O. PEARSON,	1885
H. M. KIRKBY,	1885-1889
DOUGLAS HOOFF,	1888-1893
W. WARNE WILSON,	1889-1900
EDWARD M. JEFFERY'S,	1890-1893
WILLIAM S. SAYRES,	1893-1895
FREDERICK B. HOWDEN,	1894
KEMPER BOOCOCK,	1894-1895

NASSAU S. STEPHENS,	1895-1897
FRANCIS S. WHITE,	1897-1899
CHARLES MOCKRIDGE,	1898-1900
FREDERICK B. HODGINS,	1900-1901
FREDERICK C. O'MEARA,	1900
W. H. ALLISON,	1901-1905
CHESTER WOOD,	1902-1905
HENRY F. DARNELL,	1905-1906
W. HAMILTON BENHAM,	1905-1906
HARVEY KERSTETTER,	1906
RICHARD T. W. WEBB,	1907-
KENDALL SEVERANCE,	1909-

APPENDIX E.

ORDINATIONS IN ST. JOHN'S CHURCH.

Deacons.

Robert W. Grange	June 3, 1871
James Francis Conover	March 17, 1872
William E. McLaren	July 29, 1872
Arthur Mann Backus	May 30, 1875
William Osgood Pearson	June 16, 1878
Gershom Mott Williams	December 26, 1880
Hervey C. Parke, Jr.	May 29, 1904
George Farrand Taylor	May 16, 1908
Denham Henry Quinn	May 16, 1908
Laird Wingate Snell	October 22, 1908

Priests.

Joseph R. Anderson	November 5, 1864
John K. Dunn	September 30, 1866
Mortimer A. Hyde	May 6, 1869
Abram B. Flower	October 16, 1870
Robert W. Grange	October 18, 1872
William E. McLaren	October 18, 1872
Arthur Mann Backus	June 11, 1876
George W. Bloodgood	June 11, 1876
Henry M. Kirkby	November 1, 1885
John Walter Thrush	May 30, 1889
William Henry Wotton	May 30, 1889
William Cash	January 25, 1898
William Warne Wilson	October 22, 1899
William H. Allison	June 11, 1901
George Farrand Taylor	November 24, 1908

Bishops Consecrated.

William Edmond Armitage	December 6, 1866
George Worthington	February 24, 1885
Charles Edward Woodcock	January 25, 1905

**COMMUNICANTS OF ST. JOHN'S CHURCH
WHO HAVE ENTERED HOLY ORDERS**

Robert W. Grange	1871
James Francis Conover	1872
William E. McLaren	1872
Launcelot Younghusband, M.D., LL.D.	1874
Arthur Mann Backus	1875
William J. Roberts	1877
William Osgood Pearson	1878
John William Prosser	1879
William Warne Wilson	1882
Robert Lynn	1882
John M. B. Sill	1890
Hervey C. Parke, Jr.	1904
George Farrand Taylor	1908

APPENDIX F.

WARDENS AND VESTRYMEN.

1858-1859. *Wardens*: Henry P. Baldwin, John Roberts. *Vestrymen*: B. G. Stimson, John M. Reilly, A. Richmond, George W. Rose, George S. Swift, Dr. William Brodie, George C. Jones, John W. Strong.

1860. *Wardens*: Henry P. Baldwin, John Roberts. *Vestrymen*: B. G. Stimson, A. Richmond, G. W. Rose, George S. Swift, Dr. William Brodie, George C. Jones, John W. Strong, John Hutchings.

1861. *Wardens*: Henry P. Baldwin, John Roberts. *Vestrymen*: B. G. Stimson, A. Richmond, George S. Swift, Dr. William Brodie, George C. Jones, John W. Strong, John Hutchings, Robert M. Reilly.

1862. *Wardens*: Henry P. Baldwin, John Roberts. *Vestrymen*: B. G. Stimson, A. Richmond, George S. Swift, George C. Jones, John W. Strong, John Hutchings, Robert M. Reilly, Samuel W. Johnson.

1863. *Wardens*: Henry P. Baldwin, John Roberts. *Vestrymen*: B. G. Stimson, A. Richmond, George S. Swift, John W. Strong, John Hutchings, Robert M. Reilly, Samuel W. Johnson, M. P. Christian.

1864. *Wardens*: Henry P. Baldwin, John Roberts. *Vestrymen*: B. G. Stimson, A. Richmond, George S. Swift, John W. Strong, John Hutchings, Robert M. Reilly, Samuel W. Johnson, M. P. Christian.

1865. *Wardens*: Henry P. Baldwin, John Roberts. *Vestrymen*: B. G. Stimson, A. Richmond, George S. Swift, John Hutchings, Robert M. Reilly, James M. Johnson, James F. Conover, Robert McMillan.

1866. *Wardens*: Henry P. Baldwin, John Roberts. *Vestrymen*: B. G. Stimson, A. Richmond, George S. Swift, John Hutchings, James F. Conover, Robert McMillan, Theodore O. Leonard, William A. McKenna.

1867. *Wardens*: Henry P. Baldwin, B. G. Stimson. *Vestrymen*: John Roberts, A. Richmond, George S. Swift, John Hutchings, James F. Conover, Robert McMillan, Theodore O. Leonard, William A. McKenna.

1868. *Wardens*: Henry P. Baldwin, B. G. Stimson. *Vestrymen*: John Roberts, A. Richmond, John Hutchings, James F. Conover, Robert McMillan, Theodore O. Leonard, William A. McKenna, Thomas McGraw.

1869. *Wardens*: Henry P. Baldwin, B. G. Stimson. *Vestrymen*: John Roberts, A. Richmond, John Hutchings, James F. Conover, Robert McMillan, Theodore O. Leonard, William A. McKenna, Thomas McGraw.

1870. *Wardens*: Henry P. Baldwin, B. G. Stimson. *Vestrymen*: John Roberts, A. Richmond, James F. Conover, Robert McMillan, Theodore O. Leonard, William A. McKenna, Thomas McGraw, A. B. Taber.

1871. *Wardens*: Henry P. Baldwin, B. G. Stimson. *Vestrymen*: A. Richmond, Robert M. Reilly, Thomas McGraw, A. B. Taber, James

Burtenshaw, C. L. Atterbury, W. H. Edgar, T. B. Leavenworth.

1872. *Wardens*: Henry P. Baldwin, George S. Swift. *Vestrymen*: Theodore O. Leonard, Thomas McGraw, A. B. Taber, James Burtenshaw, W. H. Edgar, C. B. James, J. W. Keith, Hervey C. Parke.

1873. *Wardens*: Henry P. Baldwin, George S. Swift. *Vestrymen*: Theodore O. Leonard, Thomas McGraw, James Burtenshaw, W. H. Edgar, C. B. James, J. W. Keith, Hervey C. Parke, H. P. Baldwin, 2d.

1874. *Wardens*: Henry P. Baldwin, George S. Swift. *Vestrymen*: Robert McMillan, Theodore O. Leonard, James Burtenshaw, W. H. Edgar, C. B. James, J. W. Keith, Hervey C. Parke, H. P. Baldwin, 2d.

1875. *Wardens*: Henry P. Baldwin, George S. Swift. *Vestrymen*: Robert McMillan, Theodore O. Leonard, James Burtenshaw, W. H. Edgar, C. B. James, Hervey C. Parke, H. P. Baldwin, 2d, Levi T. Griffin.

1876. *Wardens*: Henry P. Baldwin, George S. Swift. *Vestrymen*: Robert McMillan, James Burtenshaw, W. H. Edgar, H. P. Baldwin, 2d, Levi T. Griffin, George H. Minchener, William E. Warriner, Edward M. Cary.

1877. *Wardens*: Henry P. Baldwin, George S. Swift. *Vestrymen*: Robert McMillan, Thomas McGraw, James Burtenshaw, W. H. Edgar, H. P. Baldwin, 2d, Levi T. Griffin, George H. Minchener, Edward M. Cary.

1878. *Wardens*: Henry P. Baldwin, George

S. Swift. *Vestrymen*: Robert McMillan, James Burtenshaw, W. H. Edgar, H. P. Baldwin, 2d, Levi T. Griffin, George H. Minchener, Edward M. Cary, Charles H. Dickerson.

1879. *Wardens*: Henry P. Baldwin, George S. Swift. *Vestrymen*: Robert McMillan, William A. McKenna, James Burtenshaw, W. H. Edgar, H. P. Baldwin, 2d, George H. Minchener,

1880. *Wardens*: Henry P. Baldwin, George S. Swift. *Vestrymen*: Robert McMillan, William A. McKenna, James Burtenshaw, W. H. Edgar, H. P. Baldwin, 2d, George H. Minchener, Edward M. Cary, Charles H. Dickerson.

1881. *Wardens*: Henry P. Baldwin, George S. Swift. *Vestrymen*: Robert McMillan, James Burtenshaw, Hervey C. Parke, H. P. Baldwin, 2d, George H. Minchener, Edward M. Cary, Charles H. Dickerson, Frank G. Smith.

1882. *Wardens*: Henry P. Baldwin, George S. Swift. *Vestrymen*: Robert McMillan, James Burtenshaw, Hervey C. Parke, H. P. Baldwin 2d, George H. Minchener, Edward M. Cary, Charles H. Dickerson, Frank G. Smith.

1883. *Wardens*: Henry P. Baldwin, George S. Swift. *Vestrymen*: Robert McMillan, James Burtenshaw, Hervey C. Parke, H. P. Baldwin, 2d, George H. Minchener, Edward M. Cary, Charles H. Dickerson, Frank G. Smith.

1884. *Wardens*: Henry P. Baldwin, George S. Swift. *Vestrymen*: Robert McMillan, James Burtenshaw, Hervey C. Parke, H. P. Baldwin, 2d, George H. Minchener, Edward M. Cary, Charles H. Dickerson, Frank G. Smith.

1885. *Wardens*: Henry P. Baldwin, George S. Swift. *Vestrymen*: Robert McMillan, James Burtenshaw, Hervey C. Parke, H. P. Baldwin, 2d, George H. Minchener, Edward M. Cary, Charles H. Dickerson, Frank G. Smith.

1886. *Wardens*: Henry P. Baldwin, George S. Swift. *Vestrymen*: Robert McMillan, James Burtenshaw, Hervey C. Parke, H. P. Baldwin, 2d, George H. Minchener, Frank G. Smith, O. W. Shipman, C. C. Hodges.

1887. *Wardens*: Henry P. Baldwin, George S. Swift. *Vestrymen*: Robert McMillan, James Burtenshaw, Hervey C. Parke, H. P. Baldwin, 2d, George H. Minchener, Frank G. Smith, O. W. Shipman, C. C. Hodges.

1888. *Wardens*: Henry P. Baldwin, George S. Swift. *Vestrymen*: Robert McMillan, James Burtenshaw, Hervey C. Parke, H. P. Baldwin, 2d, George H. Minchener, Frank G. Smith, O. W. Shipman, John S. Minor.

1889. *Wardens*: Henry P. Baldwin, George S. Swift. *Vestrymen*: Robert McMillan, James Burtenshaw, Hervey C. Parke, H. P. Baldwin, 2d, George H. Minchener, Frank G. Smith, O. W. Shipman, John S. Minor.

1890. *Wardens*: Henry P. Baldwin, George S. Swift. *Vestrymen*: Robert McMillan, James Burtenshaw, Hervey C. Parke, H. P. Baldwin, 2d, George H. Minchener, Frank G. Smith, O. W. Shipman, James Edgar.

1891. *Wardens*: Henry P. Baldwin, George S. Swift; *Vestrymen*: Robert McMillan, James Burtenshaw, Hervey C. Parke, H. P. Baldwin,

2d, George H. Minchener, Frank G. Smith, O. W. Shipman, James Edgar.

1892. *Wardens*: Henry P. Baldwin, George S. Swift. *Vestrymen*: Robert McMillan, Hervey C. Parke, II. P. Baldwin, 2d, George H. Minchener, Frank G. Smith, O. W. Shipman, James Edgar.

1893. *Wardens*: Hervey C. Parke, Robert McMillan. *Vestrymen*: Henry P. Baldwin, 2d, George H. Minchener, Frank G. Smith, O. W. Shipman, James Edgar, Eber L. Kelsey, Franklin H. Walker, Robert C. Faulconer.

1894. *Wardens*: Hervey C. Parke, Robert McMillan. *Vestrymen*: Thomas McGraw, Henry P. Baldwin, George H. Minchener, Frank G. Smith, O. W. Shipman, James Edgar, Eber L. Kelsey, Franklin H. Walker.

1895. *Wardens*: Hervey C. Parke, Robert McMillan. *Vestrymen*: Thomas McGraw, Henry P. Baldwin, George H. Minchener, Frank G. Smith, O. W. Shipman, James Edgar, Eber L. Kelsey, Franklin H. Walker.

1896. *Wardens*: Hervey C. Parke, Robert McMillan. *Vestrymen*: Thomas McGraw, Henry P. Baldwin, George H. Minchener, O. W. Shipman, James Edgar, Eber L. Kelsey, Franklin H. Walker, James N. Wright.

1897. *Wardens*: Hervey C. Parke, Robert McMillan. *Vestrymen*: Thomas McGraw, Henry P. Baldwin, George H. Minchener, O. W. Shipman, James Edgar, Eber L. Kelsey, Franklin H. Walker, James N. Wright.

1898. *Wardens*: Hervey C. Parke, Robert

McMillan. *Vestrymen*: Henry P. Baldwin, James Edgar, Eber L. Kelsey, Franklin H. Walker, Robert C. Faulconer, James N. Wright, Otto Kirchner, Walter J. McBride.

1899. *Wardens*: Robert McMillan, Henry P. Baldwin. *Vestrymen*: James Edgar, Eber L. Kelsey, Franklin H. Walker, Robert C. Faulconer, James N. Wright, Otto Kirchner, John T. Shaw, Frederick A. Forbes.

1900. *Wardens*: Robert McMillan, Henry P. Baldwin. *Vestrymen*: James Edgar, Eber L. Kelsey, Franklin H. Walker, James N. Wright, Otto Kirchner, John T. Shaw, Frederick A. Forbes, Israel T. Cowles.

1901. *Wardens*: Robert McMillan, Henry P. Baldwin. *Vestrymen*: James Edgar, Eber L. Kelsey, Franklin H. Walker, James N. Wright, Otto Kirchner, John T. Shaw, Frederick A. Forbes, Israel T. Cowles.

1902. *Wardens*: Henry P. Baldwin, James Edgar. *Vestrymen*: Eber L. Kelsey, Franklin H. Walker, James N. Wright, Otto Kirchner, John T. Shaw, Frederick A. Forbes, Israel T. Cowles, Dudley W. Smith.

1903. *Wardens*: Henry P. Baldwin, James Edgar. *Vestrymen*: Eber L. Kelsey, Franklin H. Walker, James N. Wright, Otto Kirchner, John T. Shaw, Frederick A. Forbes, Israel T. Cowles, Dudley W. Smith.

1904. *Wardens*: Henry P. Baldwin, James Edgar. *Vestrymen*: Eber L. Kelsey, Franklin H. Walker, James N. Wright, Otto Kirchner, John T. Shaw, Frederick A. Forbes, Israel T. Cowles, Dudley W. Smith.

1905. *Wardens*: Henry P. Baldwin, James Edgar. *Vestrymen*: Eber L. Kelsey, Franklin H. Walker, James N. Wright, Otto Kirchner, John T. Shaw, Frederick A. Forbes, Israel T. Cowles, Dudley W. Smith.

1906. *Wardens*: Henry P. Baldwin, Eber L. Kelsey. *Vestrymen*: Franklin H. Walker, James N. Wright, Otto Kirchner, John T. Shaw, Frederick A. Forbes, Israel T. Cowles, Dudley W. Smith, George Hargreaves.,

1907. *Wardens*: Henry P. Baldwin, James N. Wright. *Vestrymen*: Franklin H. Walker, Otto Kirchner, John T. Shaw, Frederick A. Forbes, Israel T. Cowles, Dudley W. Smith, George Hargreaves, George Beck.

1908. *Wardens*: Henry P. Baldwin, James N. Wright. *Vestrymen*: Franklin H. Walker, John T. Shaw, Israel T. Cowles, Dudley W. Smith, George Hargreaves, George Beck, Joseph G. Standart, William S. Rathbone.

1909. *Wardens*: Henry P. Baldwin, James N. Wright. *Vestrymen*: Franklin H. Walker, John T. Shaw, Israel T. Cowles, Dudley W. Smith, George Hargreaves, George Beck, Joseph G. Standart, William S. Rathbone.

APPENDIX G.

Memorials and Other Gifts in St. John's Chapel and Church.

THE CHAPEL.

LECTERN, carved oak. "In memory of the Children of C. B. and S. D. James." By Mr. and Mrs. C. B. James.

ALTAR CROSS, brass. "In Memoriam M. W. B." From her Bible Class, 1883.

ALTAR VASES, brass. "In Memoriam M. W. B." "In Memoriam J. D. R." By Mrs. Percie Baldwin Rose.

STATUE, "OUR SAVIOUR." By Edward J. N. Stent, 1892, for the High Altar. Restored and placed in Chapel, 1909, by Alfred Von Felsen.

THE CHURCH.

Sanctuary.

THE ALTAR, Caen stone and marble. "In Memoriam L. O. W." By Rev. G. Worthington, D. D.

CHALICE, silver. Inscribed "This do In Remembrance of Me." "The gift of The Children, Christmas, 1866." Engraved with the Eagle emblematic of St. John.

CHALICE, silver. Inscribed, "Thy Blood is Drink Indeed." "The gift of the Children, Christmas, 1866." Engraved with the Eagle.

PATEN, silver. Inscribed "This is My Body Which is Given for You." "The Gift of the Children, Christmas, 1866." Engraved with the Eagle.

PATEN, silver. Inscribed "Lord, evermore give us This Bread." "The Gift of the Children Christmas, 1866."

FLAGON, silver. Inscribed "Holy, Holy, Holy, Lord God of Hosts." "The Gift of the Children, Christmas, 1866." Engraved with the Eagle.

CHALICE, silver, large. Inscribed "St. John's Church, Detroit, Michigan, Easter 1908." "To the Glory of God and in loving memory of James Edgar, Warden, †1906." By Mrs. Mary C. Edgar.

PATEN, silver, large. Inscribed "St. John's Church, Detroit, Michigan, Easter 1908." "To the Glory of God and in loving memory of James Edgar, Warden, †1906." By Mrs. Mary C. Edgar.

ALMS BASIN, silver-gilt. Inscribed "Of Thine own have we given Thee." "Blessed are the dead who die in the Lord." In Memory of my beloved mother by her son. Given to next friend and more than brother G. W. Rector of St. John's Church, Detroit, A. D., 1872." By J. Edward Simmons.

SACRAMENT VEIL, point lace. In memory of Mary McMillan. By Mrs. Robert McMillan.

CHALICE VEIL AND BURSE, red silk. In memory of Mrs. Houghton. By the Altar Society.

CREDENCE TABLE, Caen stone and marble. Inscribed "In memory of Benjamin Godfrey Stimson, Second Junior Warden of St. John's Church, Born March 19, 1816; Died December 13, 1871. Erected by his widow, Cornelia Stimson."

CIBORIUM, silver. Inscribed "In Memoriam Henry Lawrence Bland, *April 3, 1860, †December 8, 1898." By Mr. and Mrs. George Beck.

PERFORATED SPOON, silver. By Rev. George Worthington, D. D.

CRUETS (4), cut glass. By the Altar Society.

CREDENCE COVER. In memory of George H. Minchener. By his daughter, Mrs. Annesley.

REREDOS, marble, onyx and caen stone; containing alto-relievo of "The Last Supper" and statues of St. Peter and St. Paul. Inscribed "To the glory of God and in memory of Mary W. Baldwin, obiit A. D. 1883." By Henry P. Baldwin (2nd).

ALTAR CROSS, brass. By Rev. John J. McCook, D. D.

ALTAR VASES, brass. By Sister Margaret Clare.

ALTAR DESK, brass.

ALTAR BOOK. Inscribed "In Memoriam Martha Kate Watson—The Gift of Lucy H. Collins."

BISHOP'S CHAIR, carved oak. Inscribed "All Saints' In Memoriam Grace Anna Thompson Willard, *August 21st, 1847; †Jan'y 18th, 1889." By George W. Willard.

SUPER-REREDOS "THE ANGEL OF THE RESURRECTION AND THE WOMEN AT THE SEPULCHRE." Venetian mosaic, Inscribed "To the greater glory of God and sacred to the beloved memory of Henry Porter Baldwin, Obiit December Thirty-first, 1892. This Super-Reredos is erected by his wife and children All Saints' Day 1895."

EAST WINDOW, "CHRIST BLESSING LITTLE

CHILDREN." "In memory of her son Harry and All Other Children who have died in the Parish;" 1873, By Mrs. H. P. Baldwin.

NORTH APSE-WINDOW, "THE FOUR PROPHETS."

Inscribed "Erected to the Glory of God and in loving memory of John Roberts, Born Nov. 25, 1798; Died April 13, 1881; First Junior Warden of St. John's Church." By his widow Louisa P. Roberts.

SOUTH APSE-WINDOW, "THE FOUR EVANGELISTS." Inscribed "Erected to the Glory of God and in loving memory of John S. Minor, A. D. 1816-1890." By his widow, Kate L. Minor.

TABLET, GOSPEL SIDE, brass and marble. Inscribed

IN GRATEFUL MEMORY OF

Rt. REV. WILLIAM EDMOND ARMITAGE, S. T. D.

First Rector of this Church

Where through seven years he
Founded, framed, builded

By Wisdom, By Pureness, by Knowledge,
By love unfeigned.

His works do follow him.

Consecrated, Dec. 6th, 1866,

Assistant and from 1870

Second Bishop of Wisconsin.

He entered into rest on the Lord's Day, Dec. 6th,

A. D. 1873,

In the 43rd year of his age,

In the 21st year of his Ministry,

In the 7th year of his Episcopate:

An ensample to the flock.

By St. John's Church.

TABLET, EPISTLE SIDE, brass and marble. Inscribed

IN LOVING MEMORY OF
THE RIGHT REVEREND SAMUEL SMITH HARRIS,

D. D., LL. D.,

Second Bishop of Michigan.

Born Sept. 14th, 1841

Consecrated Sept. 17th, 1879

Fell asleep in Christ

August 21st, 1888

They that be wise shall

Shine as the brightness

Of the firmament

And they that turn many to

Righteousness, as the stars forever.

—Daniel xii, 3.

By St. John's Church.

SANCTUARY RAIL, brass. Inscribed "In loving memory of Ellen Capron, wife of E. L. Kelsey. Born Sept. 2nd, 1843. Entered into Rest All Saints' Day 1890. St. Matt. v, 1-12. Rev. vii, 2-12.

STOLE, white silk. "In memory of Fannie E. Emmons." By her personal friends; made by Miss Houghton; embroidered by Miss Yearington.

STOLE, purple silk. "In memory of Harriet B. Stringham." By her personal friends, made and embroidered by Miss Anne Houghton.

STOLE, black silk. "In Memoriam Ozias Williams Shipman. †January 28, 1898, Detroit." By Mrs. Frederic B. Stevens.

Chancel.

CHANCEL SCREEN, wrought iron and Caen stone. Inscribed "This Screen is erected to the glory of God and in memory of Allen Lambard and Sibyl Farnham by their daughter, Sibyl Lambard Baldwin."

PULPIT, wrought iron and brass. Inscribed "To the Glory of God and in loving memory of George McMillan obiit A. D. 1889." By Robert McMillan.

LECTERN, EAGLE, brass. Inscribed "Sacred to the memory of John Wareham Strong, one of the first Vestrymen of this Church; and of Cornelia Howard Strong his wife. Given by their children.

Baptistry.

FONT, Caen stone. Inscribed "Suffer little children to come unto me." "The Gift of the Children, 1863."

FONT COVER, oak and wrought iron. Inscribed "Presented by the Young Women's Guild, Easter, 1892."

FONT EWER, brass. Inscribed "To the Glory of God and in Loving Memory of two sisters—died 1904." By Mrs. George Beck.

Nave.

WINDOW "CHRIST AND MARY OF BETHANY." Inscribed "Mary hath chosen that good part which shall not be taken away from her. S. Luke 10, 42." "In Loving Memory of Jeanie Dorsey Rose. Died February 5th, 1879." By Mrs. Percie Baldwin Rose.

WINDOW "ST. AGNES." Inscribed "In loving memory Jennie Rosaline Paine." By De Forest Paine.

WINDOW "THE GOOD SHEPHERD." Inscribed "The Lord is my Shepherd." "In Memoriam *1838 George Henry Minchener, †1897." "For twenty-one years a Vestryman of this Parish." By his friends in St. John's.

TABLET, brass and marble. Inscribed "In Memoriam Francis Evans Conover. Born in Detroit, October 11, 1860. Died in Kalamazoo, November 5, 1875." By Rev. J. F. Conover, D. D., and St. Luke's Church, Kalamazoo.

WINDOW, "JESUS RETURNING FROM WORK." Inscribed "In loving memory of Harold Morse Wright, 1878-1896." "Let Thy Mercy O Lord be upon us, according as we hope in Thee." By Mr. and Mrs. James North Wright.

Narthex (or Vestibule).

TABLET, bronze, framed in Caen stone and marble. Inscribed

IN MEMORY
Of the Honorable
HENRY PORTER BALDWIN
Born February 22nd, 1814
Died December 31st, 1892
Governor of Michigan
Senator of the United States
Senior Warden of St. John's Church
From its organization to the day of his death
This Parish was conceived in his love for the
Church

It was established chiefly by his generosity
It grew to greatness under his fostering care
Blessed are the dead who die in the Lord
Even so saith the Spirit for they rest from their
labors

Erected by the members of ST. JOHN'S CHURCH
A. D. 1894.

STATUE, "ST. JOHN THE EVANGELIST," the work
of a Florentine artist, marble. Inscribed "In
Memoriam H. W." By Franklin H. Walker.

FUNERAL PALL, Of purple cloth with white bor-
der and orphreys, lined with dark red satin;
—embroidered "I. H. S." and: "*Requiem
aeternam dona eis, Domine, Et lux perpetua
luceat eis*": "Grant them, O Lord, eternal rest,
And let light perpetual shine upon them." Given
by Mrs. George Hargreaves, in 1907. A Memo-
rial of the Right Reverend Thomas Frederick
Davies, D.D., LL.D., Third Bishop of Michigan.

APPENDIX H.

DISBURSEMENTS.

<i>Reported</i>	<i>Parochial</i>	<i>Extra-parochial</i>
1860	\$28,884.68	\$ 379.59
1861	2,459.79	747.65
1862	50,969.37	858.53
1863	3,698.26	1,087.97
1864	4,063.47	1,363.87
1865	5,224.94	1,610.72
1866	4,256.49	3,866.84
1867	6,499.21	3,264.47
1868	7,493.50	2,860.67
1869	6,706.16	8,061.75
1870	9,079.23	9,869.87
1871	6,496.80	5,349.79
1872	9,533.13	6,826.86
1873	7,359.85	8,219.07
1874	24,557.63	5,275.31
1875	9,564.47	6,438.65
1876	8,792.43	16,391.62
1877	9,232.65	6,308.78
1878	9,610.21	6,282.45
1879	7,880.07	5,281.45
1880	8,828.73	6,637.81
1881	8,979.23	7,853.61
1882	8,709.20	16,397.33
1883	10,738.43	8,843.03
1884	12,733.55	8,514.25
1885	15,850.8	10,435.24
1886	14,676.71	8,206.43
1887	13,157.73	22,009.83

1888	27,591.92	13,642.69
1889	24,769.33	12,110.53
1890	19,168.09	8,711.88
1891	13,872.69	9,671.65
1892	76,760.62	6,791.06
1893	24,221.26	5,460.64
1894	26,103.87	4,389.55
1895	19,411.62	7,900.00
1896	16,950.57	5,083.64
1897	15,459.44	3,737.02
1898	14,760.05	9,169.23
1899	13,063.68	3,529.57
1900	14,272.58	4,440.79
1901	14,952.80	4,692.95
1902	17,470.64	4,956.24
1903	28,092.53	4,928.23
1904	16,475.58	4,837.32
1905	34,344.82	5,944.09
1906	15,093.00	6,300.51
1907	24,013.47	5,150.97
1908	25,013.82	4,870.78
1909	36,692.47	4,167.86
TOTAL,	\$832,571.63	\$329,730.84
GRAND TOTAL,		\$1,162,302.47

From November 17, 1859, to November 1, 1909

Baptisms	3779
Confirmations.	2736
Marriages	1391
Burials	1956

APPENDIX I.

DIRECTORY OF ST. JOHN'S, 1909.

Rt. Rev. Charles David Williams, D. D., LL. D.,
L. H. D., *Bishop.*

Rev. William Frederic Faber, D. D. Rector
344 Woodward Avenue

Telephone - - Main 3260

Rev. Richard Thomas William Webb, Assistant
St. John's Parish Building

Rev. Kendall Severance, Minister at St. Alban's
Highland Park

John L. Edwards - Organist and Choirmaster
415 Woodward Avenue

Wardens: Henry P. Baldwin, James N. Wright

Vestrymen: George Beck

Israel T. Cowles

George Hargreaves

William S. Rathbone

John T. Shaw

Dudley W. Smith

Joseph G. Standart

Franklin H. Walker

Secretary of the Vestry: John T. Shaw

Treasurer of the Parish: Henry P. Baldwin

George E. Mann, - - - - - Sexton
81 Joy Street

PARISH SOCIETIES

The Altar Society

President, The Rector

Vice-President, Miss Lucie B. Calvert

Secretary, Mrs. Robert K. Noble

Treasurer, Mrs. Charles E. Bleakly

The Sunday School

Superintendent, George Swift

Primary Superintendent, Miss Jane T. Weber

Sec'y and Treasurer, John G. Goldsmith

Librarian, George Stimson

President Teachers' Conference,

Louis Murbach

Supervisor of Grades, Miss Maud A. Priest

Principals, Miss Helen Hudson

Miss Mabel Bowles

Miss C. M. Roat

Louis Murbach

Rev. W. F. Faber, D. D.

Rev. R. T. W. Webb

Kindergartners, Misses Way and Higham

Brotherhood of St. Andrew

Director, Charles C. Zabriskie

Vice Director, Walter F. Reblin

Secretary, Earl Kirby

Treasurer, Henry Wellington

Junior Brotherhood

Director, John Arthur Ward

Vice Director, Fred Turrill

Secretary, Arthur Anderson

Treasurer, Samuel Swift

Communicants' Guild

President, Percy H. Streeter

Secretary, Mrs. Clarence Hills

Woman's Auxiliary

President, Mrs. George Beck

Vice-President, Mrs. C. H. Bredin

Secretary, Miss Emily T. Richmond

Treasurer, Mrs. Rollin C. Olin

Young Woman's Auxiliary

Director, Miss Neil

President, Miss Pearl Freyse

Vice-President, Miss Annabelle Scott

Secretary, Miss Olga Courtis

Treasurer, Miss Georgie Clark

Junior Auxiliary

Directors, Mrs. Joseph Johnson

Miss Jane Livermore

Miss Winnefred Granger

President, Gladys Dyer

Vice-President, Kathleen Renshaw

Secretary, Edith Marshall

Treasurer, Marion Swift

Babies' Branch

Secretary, Mrs. T. K. McKnight

Church Aid Society

President, Mrs. E. G. Smith

Vice-President, Mrs. R. A. Jamieson

Secretary-Treasurer, Mrs. George Beck

Young Women's Guild

President, Miss Elsie L. Higham

Vice-President, Mrs. Edgar W. Channer

Secretary, Mrs. George V. Pottle

Treasurer, Mrs. Charles E. Bleakly

Business Women's Guild

President, The Rector

Vice-President, Mrs. Anne R. Barrows

Rec. Secretary, Miss Pauline V. Hall

Cor. Secretary, Miss Lulu B. Merritt

Treasurer, Miss Marietta E. Rudd

Traveler's Aid Matron, Miss Cornelia Thayer

The Armitage Club

President, E. H. Spicer

First Vice-President, W. R. Roehm

Second Vice-President, G. V. Pottle

Secretary, R. J. Bennett

Treasurer, A. C. Leonard

The Woodcock Athletic Club

President, George Stimson

Vice-President, Arthur Moiles

Secretary, Roy Potts

Treasurer, Henry Wellington

Associate Officer, George F. Bateson

Girls' Friendly Society

Branch Secretary, Miss Steward

Associates:

Miss Mary Moore Mrs. Frederic Zabriskie

Miss Hilda Meigs Miss M. Rosenmueller

Miss Weber Miss Louise M. Bentley

Miss Briscoe

Church Periodical Club

Librarian, Miss Molly Richmond

National Red Cross, St. John's Circle

President, George Hargreaves

Vice-President, Mrs. James North Wright

Secretary, Miss Charlotte F. Lester

Treasurer, Miss Elizabeth E. Smith

APPENDIX J.

PROPERTY AND ENDOWMENT FUNDS

REAL ESTATE

One Hundred and Fifty Feet on the east side of Woodward Avenue at the south side of High Street; on High Street, One Hundred and Seventy-Five Feet. The original gift of One Hundred and Twenty-Five Feet on Woodward Avenue was supplemented in 1866 by another of Twenty-Five Feet adjoining, by Governor Baldwin, to enlarge the Rectory Lot.

The stone Chapel, erected at the east end of aforesaid lot on High Street, in 1859.

The stone Church, erected at the corner of High Street, fronting on Woodward Avenue, in 1860-61.

The brick Rectory, erected by Governor Baldwin, in 1859; enlarged by addition of a wing in 1901.

The property at 17 Montcalm Street East adjoining the Rectory Lot at the south-east; Sixty-four Feet on Montcalm Street, Ninety Feet in depth; the gift of Governor Baldwin in 1887.

The brick Parish Building, erected 1888 on aforesaid lot.

ENDOWMENT FUNDS

Bequest of Governor Baldwin of \$5000, received in 1893, "the income to be applied towards the current expenses of the parish."

From the estate of Mr. Hervey C. Parke, \$5,085.34, received in 1901. General Parish Endowment.

From the estate of Mr. Robert McMillan, \$5,000, received in 1902. General Parish Endowment.

From the estate of Mr. John Lee, \$4,364.35, received in 1902-3. General Parish Endowment.

From the estate of Mr. James Edgar, \$5,000, received in 1906. In Memory of his father and mother, Mr. and Mrs. William H. Edgar. General Parish Endowment.

From bequest of Mrs. Georgia L. Jaquith, \$500 received in 1906. General Parish Endowment.

From the estate of Mr. Eber L. Kelsey, \$20,000, received in 1908. General Parish Endowment.

From bequest of Mrs. Cordelia M. Searing, \$100, received in 1908. For the benefit of the Sunday School Library.

From the Brewster Estate, \$100, income to be applied to the Rector's Charitable Fund.

Contribution of Miss Bessie L. Seely, \$50, 1907. General Parish Endowment.

Contribution of William S. Rathbone, \$200, 1908. General Parish Endowment.

Contribution of Mrs. Kate L. Minor, \$100, March 1909. General Parish Endowment.

Easter Offerings and Thursday morning offerings; making the entire Endowment Fund in April 1, 1909, \$48,641.99.

To which have been added one Easter Offering and two personal contributions, prior to October 1, 1909.

CORPORATE TITLE

(*From the office of the County Clerk of the County of Wayne, July 8, 1907*)

"St. John's Church of Detroit."

GTU Library



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GTU Library

2400 Ridge Road

Berkeley, CA 94709

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All items are subject to recall

